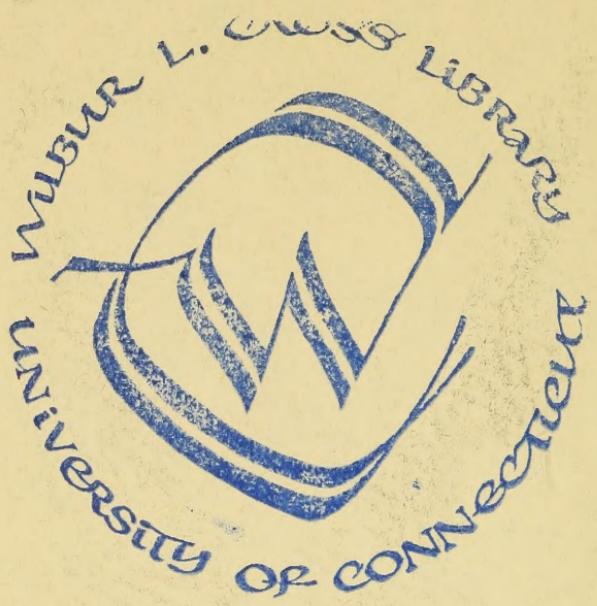


PT
923
.E5
1592a



09.92
275h
F

BOOK 809.92.F275H YF c.1
FAUST # HISTORIE OF DAMNABLE LIFE
AND DESERUED DEATH OF DOCTOR IO



3 9153 00151471 2

2276.3.6

THIS "O-P BOOK" IS AN AUTHORIZED REPRINT OF THE
ORIGINAL EDITION, PRODUCED BY MICROFILM-XEROGRAPHY BY
UNIVERSITY MICROFILMS, INC., ANN ARBOR, MICHIGAN, 1964

E. 27. b. 43.

This edition is of amazing
rarity, even if not unique. It
is not noticed by any of our
bibliographers. The earliest
one mentioned by Thoms is
dated 1626. The one that
editor has reprinted is somewhat
altered from the present copy,
which has an additional
chapter, not found in the
later editions. See Chap. 60,
which is not given by Thoms.

Faust.

THE

HISTORIE of the damnable

life, and deserued death of

Doctor John Faustus,

Newly imprinted, and in conuenient

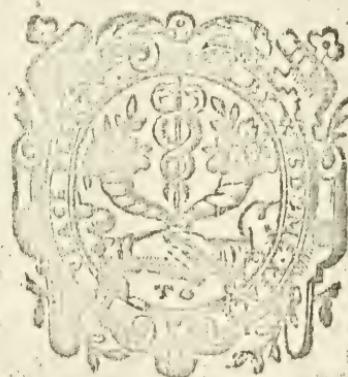
places imperfect matter amended:

according to the true Copie printed

at Franckfort, and translated into

English by P.F. Gent.

Seene and allowed,



Imprinted at London by Thomas Orwin, and are to be
solde by Edward White, dwelling at the little North
doore of Paules, at the signe of the Gun. 1592.

K
Faust (J.) xx

b. 27. b. 43.



A Discourse of the most famous Doctor
John Faustus of Wittenberg in Germanie, Coniurer,
and Necromancer: wherein is declared many strange
things that he himselfe hath scene, and done in the
earth and in the Ayre, with his bringing vp,
his trauailes, studies, and last end.

Of his Parentage and Birth. Chap. 1.



ohn Faustus, borne in the towne of Rhode, ly-
ing in the Province of Weimer in Germ-
any, his father a poore Husbandman, and not
wel to bring him vp: but having an Uncle at
Wittenberg, a rich man, & without issue, took
this I. Faustus from his father, & made him his
heire, in so much that his father was no more
troubled with him, for he remained with his
Uncle at Wittenberg, where he was kept at
the Uniuersitie in the same circuite to study diuinity. But Faustus being of a
naughtie minde & otherwaise addicted, applied not his studiis, but to ke-
himselue to other exercisises: the which his Uncle ofte times hearing, re-
buked him for it, as Eli ofte times rebuked his children for sinning a-
gainst the Lord: euен so this good man laboured to haue Faustus apply
his study of Diuinitie, that he might come to the knowledge of God &
his lawes. But it is manifest that many vertuous parents haue wis-
hed children, as Cayn, Ruben, Absolom, and such like haue bin to their
parents: so this Faustus hauing godly parents, and seeing him to be of
a toward wit, were very desirous to bring him vp in those vertuous stu-
dies, namely, of Diuinitie: but he gaue himself secretly to study Ne-
cromancy and Coniuration, in so much that few or none could perceiue
his profession.

But to the purpose: Faustus continued at study in the Uniuersitie, &
was by the Rectors and sixteene Masters afterwards examined howe
he had profited in his studiis; and being found by them, that none for
his time were able to argue with him in Diuinity, or for the excellency
of his wisdome to compare with him, with one consent they made him
Doctor of Diuinitie. But Doctor Faustus within shor tyme after he
had obtained his degree, fell into such fantasies and deepe cogitations,
that he was marked of many, and of the most part of the Students was
called the Speculator; and sometime he woulde throw the Scriptures

from him as though he had no care of his former profession: so that hee began a very vngodly life, as hereafter more at large may appeare; for the olde Proverb sayth, Who can hold that wil away? so, who can hold Faustus from the diuel, that seekes after him with al his iuictourie? For he accompanied himselfe with divers that were sene in these diuelish Arte, and that had the Chaldean, Persian, Hebrew, Arabian, and Greeke tonges, vsing Figures, Characters, Coniurations, Incantations, with many other ceremonies belonging to these infernal Arte, as Necromancie, Charmes, Douth-saying, Witchcraft, Enchantment, being delighted with their bookes, words, and names so well, that he studied day and night therein: in so much that hee could not abide to bee called Doctor of Diuinitie, but ware a worldly man, and named himselfe an Astrologian, and a Mathematician: & for a shadow sometimes a Phisitian, and did great cures, namely, with heates, rootes, waters, drynks, receipes, & clisters. And without doubt he was passing wise, and excellent perfect in the holy scriptures: but hee that knoweth his masters will and doth it not, is worthy to be beaten with many stripes. It is written, no man can serue two masters: and, thou shalt not tempt the Lord thy God: but Faustus shew all this in the winde, & made his soule of no estimation, regarding more his worldly pleasure than his toyes to come: wherefore at h[is] day of iudgement there is no hope of his redempti.

How Doctor Faustus began to practise in his diuelish Arte, and how he coniured the Diuel, making him to appeare and incete him on the morrow at his owne house. Chap.2.

Y DU haue heard before, that all Faustus minde was set to study the artes of Necromancie and Coniuration, the which exercise hee followed day and night: and taking to him the wings of an Eagle, thought to ffe ouer the whole world, and to know the secrets of heaven and earth; for his Speculation was so wonderfull, being expert in vsing his Vocabula, Figures, Characters, Coniurations, and other Ceremoniall actions, that in all the hastle hee put in practise to bring the Diuell before him. And taking his way to a thicke Wood neare to Wittenberg, called in the Germane tongue Spisser Waldt: that is in English the Spissers Wood, (as Faustus would oftentimes boast of it among his crue being in his solitie,) he came into the same wood towards euening into a crosse way, where he made with a wand a Circle in the dust, and within that many more Circles and Characters: and thus he past away the time, untill it was nine or ten of the clocke

In the night, then began Doctor Faustus to call for Mephostophiles the Spirit, and to charge him in the name of Beelzebub to appeare there personally without any long stay: then presently the Diuel began so great a rumor in the Wood, as if heauen and earth would haue come together wth winde, the trees bowing their tops to the ground, then fell the Diuell to blear as if the whole Wood had been full of Lyons, and sodainly about the Circle ranne the Diuell as if a thousand Wagons had been running together on paved stanes. After this at the fourre corners of the Wood it thundred horribly, with such lightnings as if the whole worlde, to his seeming, had been on fire. Faustus all this while halfe amazed at the Diuels so long tarrying, and doulting whether he were best to abide any more such horrible Conjurings, thought to leau his Circle and depart; whereupon the Diuell made him such musick of all sortes, as if the Rumpes themselves had bee in place: whereat Faustus was reuived and stode stouly in his Circle aspeking his purpose, and began againe to coniure the spirit Mephostophiles in the name of the Prince of Diuels to appeare in his likeuise: whereat sodainly ouer his head hanged houering in the ayre a myghty Dragon: then calis Faustus againe after his Diuelish maner, at which there was a monstrous crye in the Wood, as if hell had been open, and all the tormented soules crying to God for mercy; presently not three fadome aboue his head fell a flame in manner of a lightning, and changed it selfe into a Globe: yet Faustus feared it not, but did perswade himselfe that the Diuell should giue him his request before hee would leau: Oftentimes after to his compaines he would boast, that he had the stouter head (vnder the cope of heauen) at committement: whereat they answered, they knew none stouter than the Pope of Emperour: but Doctor Faustus said, the head that is my seruante is aboue all on earth, and repeated certain wordes out of Saint Paul to the Ephesians to make his argument good: The Prince of this world is vpon earth and vnder heauen. Well, let vs come againe to his Coniurall: on where we left him at his stery Globe: Faustus vexed at the Spirit so long tarrying, vised his Charmes wth full purpose not to depart before he had his intent, and crying on Mephostophiles the Spirit; sodainly the Globe openeth and sprang vp in height of a man: so burning a flame, in the end it conuerted to the shape of a stery man. This pleasante beast ranne aboue the circle a great while, and lastly apperred in manner of a gray Friar, asking Faustus what was his request. Faustus commaunded that the next morning at twelve of the clocke hee shoulde appere to him at his house; but the diuel shoulde in no wise graunt:

Faustus

Faustus began againe to coniure him in the name of Beelzebub, that he shoulde fullfyl his request: whereupon the Spirit agreed, and so they departed each one his way.

The conference of Doctor Faustus with the Spirit Mephystophilis the morning following at his owne house. Chap. 3.

Doctor Faustus hauing commaunded the Spirit to be with him, at his houre appointed he came and appearey in his chamber, demanding of Faustus what his desire was: then began Doctor Faustus to new him to coniure him that he shoulde be obedient unto him, & to answere him certayne Articles, and to fullfyl them in al points.

- 1 That the Spirit shoulde serue him and be obedient unto him in all things that he asked of him from þ hour until the houre of his death.
2. Farther, any thing that he desired of him he shoulde bring it to him.
- 3 Also, that in all Faustus his demands or Interrogations, the spirit shoulde tell him nothing but that which is true.

Hereupon the Spirit answered and laid his case soorth, that he had no such power of himselfe, until he had first giuen his Prince (that was ruler ouer him) to understand thereof, and to know if he could obtaine so much of his Lord: therfore speake farther that I may da thy whole desire to my Prince: for it is not in my power to fullfyl without his leave. Shew me the cause why (said Faustus.) The Spirit answered: Faustus, thou shalt understand, that with vs it is euē as well a kyngdome, as with you on earth: yea, we haue our rulers and seruants, as I my selfe am one, and we name our whole number the Legion: for although that Lucifer is thurst and falle out of heauen through his pride and high minde, yet he hath notwithstanding a Legion of Diuels at his commaundement, that we call the Oriental Princes; for his power is great and infinite. Also there is an host in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his kyngdome vnder heauen, wee must change and giue our selues unto men to serue them at their pleasure. It is also certayne, we haue neuer as yet opened unto any man the truch of our dwelling, neither of our ruling, neither what our power is, neither haue we giuen any man any gise, or learned him any thing, except he promise to be ours.

Doctor Faustus upon this arose where he sat, & said, I wil haue my request, and yet I will not be damned. The spirit answered, Then shalte thou want thy desire, & yet art thou mine notwithstanding: if any man shoulde deafe thee it is in vain, for thyne infidelity hath confounded thee.

Hereupon

Hereupon spake Faustus: Get thee hence from me, and take Valentes farewell & Crisam with thee, yet I conure thee that thou be here at euening, and be thinke thy selfe on that I haue asked thee, and aske thy Princes counsel therein. Mephastophiles the Spirit, thus answered, vanished away, leauing Faustus in his study, where he sat pondering with himselfe how he might obtaine his request of the diuel without losse of his soule: yet fully he was resolued in himselfe, rather than to want his pleasure, to doe whatsoeuer the Spirit and his Lord should condition vpon.

The second time of the Spirits appearing to Faustus in his house, and of their parley. Chap.4.

FAUSTUS continuing in his diuelish cogitations, never mouting out of the place where the Spirit left him (such was his seruene loue to the diuel) the night approching, this swifte flying Spirit appeared to Faustus, offering himselfe with al submissiō to his seruice, with ful authority from his Prince to doe whatsoeuer he would request, if so be Faustus would promise to be his: this answere I bring thee, and an answere must thou make by me againe, yet will I heare what is thy desire, because thou hast sworne me to be here at this time. Doctor Faustus gaue him this answere, though fainely (for his soules sake) That his request was none other but to become a D'uel, or at the least a limme of him, and that the Spirit should agree vnto these Articles as followeth.

1. That he might be a Spyrite in shape and qualitie.
2. That Mephastophiles shoulde be his seruant, and at his commandement.
3. That Mephastophiles shoulde bring him any thing, and doo for him whatsoeuer.
4. That at all times he shoulde be in his house, invisible to all men, except onely to himselfe, and at his commandement to shew himselfe.
5. Lastly, that Mephastophiles shoulde at all times appere at his commandement, in what forme or shape soeuer he would.

Upon these pointes the Spirit answered Doctor Faustus, that all this shoulde be granted him and fullfilled, and more if he would agree vnto him vpon certaine Articles as followeth.

First, that Doctor Faustus shoulde giue himselfe to his Lord Lucifer, body and soule.

Secondly, for confirmation of the same, he shoulde make him a writing,

The famous History

eing, written with his owne blood.

Thirdly, that he would be an encouer to all Christian people.

Fourthly, that he would denie his Christian beleefe.

Fiftly, that he let not any man change his opinion, if so bee any man should goo about to dissuade, or withdraw him from it.

Further, the spirit promised Faustus to giue him certayne yearees to live in health and pleasure, and when such yearees were expired, that then Faustus should be fetched away, and if he should holde these Articles and conditions, that then he shoule haue all whatsoeuer his heart woule wish or desire; and that Faustus shoule quickly perceue himself to be a spirit in all maner of actions whatsoeuer. Hereupon Doctor Faustus his minde was so inflamed, that he forgot his soule, and promised Mephophilis to holde all things as hee had mentioned them: he thought the diuell was not so black as they vse to paynt him, nor helst so hate as the people say, &c.

The third parley between Doctor Faustus and Mephophilis about a conclusion. Chap. 5.

After Doctor Faustus had made his promise to the diuell, in the morning betimes he called the spirit before him and commanede him that he shoule alwayes come to him like a Fryer, after the order of Saine Francis, with a bell in his hande like Saine Antho- nie, and to ring it once or twise before he apperead, that he might know of his certayne commynge: Then Faustus demanded the spirit, what was his name? The spirit answered, my name is as thou sayest, Mephophilis, and I am a prince, but seruant to Lucifer: and althe circuit from Septentrio to the Meridian, I rule vnder him. Even at these words was this wicker wretch Faustus inflamed, to heare himselfe to haue gotten so great a Potentate to be his seruant, forgot the Lord his maker, and Christ his redeemer, became an enemy vnto all man-kinde, yea, worse than the Tyans whom the Poets sayne to climbe the hilles to make warre with the Gobr: not vnlke that enemy of God and his Christ, that for his pride was cast into hell: so likewise Faustus forgot that the high climbes catch the greatest falles, and that the sweetest meate requires the sowrest salwe.

After a while, Faustus promised Mephophilis to write and make his Obligation, with full assurance of the Articles in the Chapter before rehearsed. A pitiful case, (Christian Reader,) for certainly this Letter, or Obligation was found in his house after his most latenter

table end, with all the rest of his damnable practises used in his whole life. Therefore I wish al Christians to take an example by this wicked Faustus, and to be conformed in Christ, contenting themselves with that vocation whereunto it hath pleased God to call them, and not to esteeme the vaine delights of this life; as did this unhappy Faustus, in glutting his Soule to the Devil: to confirme it the more assuredly, he tooke a small penknife, and pynkt a vaine in his left hand, & so certainte therupon, were scene on his hand these words written, as if they had been written with blood, & horrofuge: whereat the Spirit banished, but Faustus continued in his damnable minde, & made his writing as follow eth.

How Doctor Faustus set his blood in a saucer on warme ashes, and wryt as followeth. Chap. 6.

Iohannes Faustus, Doctor, doe openly acknowledge with mine owne hand, to the greater force and strengthening of this Letter, that forthence I began to studie and speculate the course and order of the Elementes, I haue not found through the gife that is giuen mee from above, any such learning and wisdome, that can bring mee to my desires: and for that I finde, that men are vnable to instruct me any farther in the matter, now haue I Doctor John Faustus, vnto the hellish Prince of Orient and his messenger Mephophilus, giuen both hodie & vnde, vpon such condition, that they shall learne me, and fulfill my desire in all things, as they haue promised and vowed vnto me, with due obseruance vnto me, according vnto the Articles mentioned betweene vs.

Further, I couenant and grant with them by these presents, that at the end of 24. yeares next ensuing the date of this present Letter, they being expired, and I in the meane time, during the said yeares serued of them at my wil, they accomplishing my desires to the full in al points as we are agreed, that then I give them full power to doe with me at their pleasure, to rule, to send, to fetch, or carrie me or mine, be it either body, soule, flesh, blood, or goods, into their habitation, be it wher soeuer: and herevpon, I dese God and his Christ, all the hoste of heauen, and all living creatures that beare the shafe of God, yea all that lives; and againe I say it, and it shall be so. And to the more strengthening of this writing, I haue wryten it with mine owne hand and blood, being in perfect memory, and herevpon I subscribe to it with my name: and title, calling all the infernall, middle, and supreme powers to witness of this my Letter and subscription.

John Faustus, approued in the Elementes,
and the spirituall Doctor.

How Mephostophiles came for his writing, and in what maner hee appeared, and his sighte shewed him: and how he caused him to keep a copie of his owne writing. Chap. 7.

Doctor Faustus seeing pensiue, having but one onely boy with him, suddenly there appeared his Spirit Mephostophiles, in likeurp of a ferrie man, from whome issued most horrible ferrie flames, in so much that the boy was afraide, but being bardned by his master, he bad him stand still and he shoulde haue no harme: the Spirit began to blare as in a singeing manner. This pretie spoyt pleased Doctor Faustus well, but hee would not call his Spirit into his Countrey house, but till hee had seene more: anon was heard a rushing of armed men, and trampling of horsees: this crasing, came a kennell of hounds, and they chased a great Hart in the hall, and there the Hart was slaine. Faustus tooke heart, came forth, and looked vpon the Hart, but presently before him there was a Lyon and a Dragon together fighting, so fiercely, that Faustus thought they woulde haue brought downe the house, but the Dragon ouercame the Lyon, and so they vanished.

After this, came in a Peacock, with a Peacocke, the cocke byssing of his tayle, and turning to the female, beate her, and so vanished. Afterward followeb a furious Bull, that with a full fiercenes ran vpon Faustus, but comming neare him, vanished away. Afterward followed a great old Ape, this Ape offred Faustus the hand, but he refused: so the Ape ran out of the hall againe. Herevpon fell a mist in the hall, that Faustus saw no light, but it lasted not, and so soone as it was gone, there lay before Faustus two great sachs, one full of gold, the other full of siluer.

Lastly, was heard by Faustus all maner Instruments of musick, as Organs, Clarigolds, Lutes, Viols, Citerns, Clasches, Hoynepipes, Flutes, Anomes, Harpes, and all maner of other Instruments, the whiche so rauished his minde, that hee thought hee had been in another world, for gay both body and soule, in so much that he was minded neuer to change his opinion concerning that whiche he had done. Hereat, came Mephostophiles into the Hall to Faustus, in apparell like unto a Friar, to whome Faustus spake, thou hast done me a wonderfull pleasure in shewing mee this pastime, if thou continue as thou hast begun, thou shalt win my heart and soule, yea and haue it. Mephostophiles answere, this is nothing, I will please thee better: yet that thou maist know my power and all, aske what thou wyl request of mee, that shalt thou haue, conditionally hold thy promise, and giue me thy hand-writing: as

which

which words, the wretched thrust forth his hand, saying, hold ther, there hast thou my promise: Mephastophiles tooke the writing, and willing Faustus to take a copie of it, with that the peruerse Faustus being resolute in his damnation, wrot a copie thereof, and gaue the Diuell the one, and kept in stoe the other. Thus the Spirit and Faustus were agreed, & dwelt together no doubt there was a vertuous housekeeping.

The manner how Faustus proceeded with his damnable life, and of the diligent seruice that Mephastophiles vsed towards him. Chap. 8.

Doctor Faustus having giuen his soule to the diuell, renouncing all the powers of heauen, constreining this lamentable action with his owne blood, and having alreadie deluered his writing no into the diuels hand, the which so pussed vp his heare, that hee had forgot the minde of a man, and thought rather himselfe to bee a spirit. This Faustus dwelt in his Uncles house at Wittenberg, who dyed, and bequeathed it in his Testament to his Cousin Faustus. Faustus kepte a boy with him that was his scholler, an unhappy wagge, called Christopher Wagner, to whome this spoyce and life that hee saw his master fellow seemed pleasant. Faustus loued the boy well, hoping to make him as good or better scene in his diuinitish exercise than himselfe; and hee was fellow with Mephastophiles: otherwise Faustus had no more compaines in his house; but himselfe, his boy and his spirit, that euer was diligent at Faustus command, going about the house, clothed like a Friar, with a little bell in his hand, scene of none but Faustus. For his vittall and other necessaries, Mephastophiles brought him at his pleasure from the Duke of Saxon, the Duke of Bauaria, and the Bishop of Salzburg: for they had many times their best wine staine out of their cellars by Mephastophiles: Likewise their prouision for their owne table, such meats as Faustus wished for, his spoyce brought him in; besides that, Faustus himselfe was become so cunning, that when he opened his windowe, what soule souuer he wished for, it came presently flying into his house, were it never so dauncie. Moreover, Faustus and his boy went in sumptuous apparel, the which Mephastophiles stoles from the Mercers at Norenberg, Auspurg, Franckeford, and Liptz: for it was hard for them to finde a lock to keep out such a theefe. All their maintenance was but stolne & borrowed ware: and thus they liued an odious life in the sight of God, though as yet þ world were unacquainted with their wickednes. It must be so, for their fruities be gone other: as Christ saith through Iohn, where hee caپ the diuell a theefe,

and a knyfett : and that found Faustus, for he stole hym away both
body and soule.

How Doctor Faustus would haue married, and how the Diuell had al-
most killed him for it. Chap. 9.

Doctor Faustus continued thus in his Tyleurish Isle day & night,
and belueued not that there was a God, hell, or diuell: he thought
that boide and soule died togerher, and had quite forgotten Di-
uinitie or the immortallitie of his soule, but stode in hys damnable he-
resie day and night. And berthinking himselfe of a wfe, called Meph-
ostophiles to counsail; which woulde in no wisse agree; demanding of him
if he woulde breake the couenant made with him, or if hee had forgoode.
Hast not thou (quoth Mephostophiles) sworne thy selfe an enemy to
God and all creatures? To this Faustus answered, thou canst not marry;
thou canst not serue two masters, God, and my Prince; for wedlock is
a chiese institution ordained of God, and that hast thou promised to de-
sire, as we doe all, and that hast thou also done: and moreover thou hast
consigned it with thy blood: perswade thy selfe, that what thou doest in
contempt of wedlock, it is all to thine owne delight. Therefore Faustus,
ooke well aboue thine, and bechynke thy selfe better, and I wile that to
change thy minde: for if thou haue not what thou hast promised in thy
wyrting, we wil teare thine in pieces like the dust buber thy skate. There-
fore swete Faustus, thinke with what vnquiet Isle, anger, strife, & debate
thou shal stue in when thou takest a wife: therefore change thy minde.

Doctor Faustus was with these sprches in despaire: and as all that
haue forsaken the Lord, can build upon no good foundatioun: so this un-
chched Faustus hausing forsooke the rock, fell in despaire with himselfe, fea-
rung if he shoulde motion Matrimony any more, that the diuell woulde
teare him in pieces. For this tyme (quoth he to Mephostophiles) I am
not minded to marry. Then you doe well, answered his sprite. But
shortly & that whi[n]t two houres after, Faustus called his sprite, which
cante in his old maner like a Frier. Then Faustus said unto him, I am
not able to resist nor bridle my fancies, I must and will haue a wife, and
I pray thee giue thy consent to it. Wodatiale vpon these words came
such a whirle-winde about the place, that Faustus thought the whole
house woulde come down, all the doores in the house flew off the hooches:
after all this, his house was full of smoke, and the floore covered over
with ashes: which when Doctor Faustus perceiued, he woulde haue gone
up the staires: and synging up, he was taken and thowne into the ha[use],
that

that he was not able to keepe his hande nor forre when comynge about him in a monstros circle of fire, never standynge still, that Faustus syed as he say, and thought there to haue been burned. Then tried hee out to his Spylt Mephophilis for help, promising hym hee woulde thinke all things as he had vowed in his hand. wyllyng. Hereupon appeared unto him an ougly Diuell, so fearefull and monstros to beholde, that Faustus durst not looke on hym. The Diuell said, What wouldest thou haue Faustus? how likest thou thy wedded? what minde art thou in now? Faustus answered, he had forgot his promise, desiryngh hym of pardony, and he woulde talke no more of such thinge. The diuell answered, thou were best so to doe, and so banket.

After appered unto hym his frere Mephophilis with a bel in his hand, and spake to Faustus: It is no tylling with vs, holde thou that whiche thou hast vowed, and wee wylle performe as wee haue promised, and more than that, thou shalt haue thy hearts desire of what woman soever thou wylle, bee shee aliuie or dead, and so long as thou wylle, thou shalt keepe her by thee.

These words pleased Faustus wonderfull well, and repented hymselfe that hee was so foole to with himselfe married, that might haue any woman in the whole Citie brought to him at his command; the whiche he practised and persecuted in a long time.

Questions put soorth by Doctor Faustus vnto his Spylt Mephophilis. Chap. 10.

Doctor Faustus living in all manner of pleasure that his hearte could desyre, continuing in his amorous dyes, his delicate fare, and costly apparel, called on a time his Mephophilis to hym; whiche being come, brought with hym a booke in his hand of all maner of diuellish and enchanted artes, the whiche he gaue Faustus, saying: holde my Faustus, worke now thy hearts desire: The copie of this enchanting booke was afterward found by his servant Christopher Wagner. (Iel. Quoth Faustus to his spirit) I haue called thee to know what thou canst doe if I haue neide of thy help. Then answered Mephophilis and said, my Lord Faustus, I am a silyng spylt; yea, so swift as thought can think, to do whatsoever. Here Faustus said: but how came thy Lord and master Lucifer to haue so great a saftey heauie? Mephophilis answered: My Lord Lucifer was a faire Angell created of God as immeate, and being placed in the Seraphins, which are aboue the Cherubins, hee woulde haue presumed vnto the Thron of God, with intent to haue

thus out of his seate, Upon this presumption the Lord rasse hisse
 howne healelong, and where before he was an Engel of light, now
 dwelleth in darkenes, not able to come neare his first place, without
 God send for him to appere before him as Raphael: but unto the low-
 er degree of Angels that haue their conuocation with men hee was
 come, but not unto the secrete degree of Heauenly that is kept by the
 Archangells, namely, Michael and Gabriel, for these are called Angels
 of Gods wonders: yet are these farre inferiour places to that secrete
 whence my Lord and Master Lucifer fell. And thus saide Faustus, be-
 cause thou art one of the beloued childdren of my Lord Lucifer, follow-
 ing and seuering thy minde in maner as he did his, I haue shoxly resol-
 ved thy request, and now I will doe for thee at thy pleasure. I thanke
 thee Mephophilus (quoth Faustus) come let vs now goe rest, for it is
 night: upon this they left their communication.

How Doctor Faustus dreamed that hee had scene hell in his sleepe, and
 how he questioned with his Spirit of matters as concerning hell, with
 the Spirits answer. (Chap. 11.)

The night following, after Faustus his communication had with
 Mephophilus, as concerning the fall of Lucifer, Doctor Faustus
 dreamed that he had scene a part of hell: but in what maner it
 was, or in what place he knew not: whereupon he was greatly troubled
 in minde, and calleto unto him Mephophilus his spirte, saying to him,
 my Mephophilus, I pray thee resolue me in this boute: what is hell,
 what substance is it of, in what place llands it, and when was it made?
 Mephophilus answered: my Faustus, thou shalt knowe, that before
 the fall of my Lord Lucifer there was no hell, but even then was hell or-
 dained: it is of no substance, but a confused thing: for I tell thee, that
 before al Elements were made, and the earth scene, the Spirte of God
 moued on the water, and darkenes was ouer all: but when God said,
 Let it bee light, it was so at his word, and the light was on Gods right
 hand, and God praised the light. Judge thou further: God stoo in the
 middle, the darkenes was on his left hand, in the which my Lord was
 bound in chaines vntill the day of judgement: in this confused hell is
 nought to finde but a filthie, Sulphurish, sicke, stinking mist or fog.
 Further, we Diuels know not what substance it is of, but a confused
 thing: For as a bubble of water fletch before the wind, so doth hell be-
 fore the breath of God. Further, we Diuels know not how God hath
 laid

Told the foundation of our hell, nor wherof it is: but to bee shote with
thre Faustus, we know that hell hath neither bottonne nor end.

The second question put foorth by Doctor Faustus to his Spirite, what
Kingdomes there were in hell, how many, and what were their rulers
names. Chap. 12.

Faustus spake againe to Mephophilis, saying: thou speakest of
wonderfull things, I pray thee now tell mee what Kingdomes
is there in your hell, how many are ther, what are they called, and
who rules them: the Spirite answered him: my Faustus, knowe that
hell is as thou wouldest thinke with thy selfe another world, in the whiche
wee haue our being, vnder the earth, and aboue the earth, even to the
Heauens; within the circumference whereof are contained ten King-
domes, namely;

1. Lacus mortis.	6. Gehenna.
2. Stagnum ignis.	7. Heribus.
3. Terra tenebrosa.	8. Barathrum.
4. Tartarus.	9. Styx.
5. Terra obliuionis.	10. Acheron.

The which Kingdomes are governed by ffeue kings, that is, Lucifer
in the Orient, Beelzebub in Septentrio, Belial in Meridie, Alastor in
Occidente, and Phlegeton in the middest of them all: whose rule and
dominions haue nowe end vntill the day of Domes. And thus farre Fa-
ustus, hast thou heard of our rule and kingdomes.

Another question put foorth by Doctor Faustus to his Spirite concer-
ning his Lorde Lucifer, with the sorrow that Faustus fell afterwards
into. Chap. 13.

Doctor Faustus began againe to reason with Mephophilis, re-
quiring him to tell him in what forme and shape, & in what esti-
mation his Lorde Lucifer was when he was in fauour with God.
Wherupon his spirite required him of thre daies respite, which Fa-
ustus granted. The 3. daies being expred, Mephophilis gaue him this
answer: Faustus, my Lorde Lucifer, (so called now, for that he was ban-
ished out of the cleare light of Heauen) was at the first an Angell of
God, he satte on the Cherubins, and sawe all the wonderfull works of
God, yea he was so of God ordained, for shaps, pompe, authority, wor-
thines, dwelling, that he farre exceeded all other the creatures of God,
yea

For our gold and precious stonest: and so illuminated, that he satte sur-
passed the brightnes of the Sunne and all other Starres: wherefore
God placed him an the Cherubins, where he had a kinglie office, and
was alwaies before Gods state, so the eashee might the more per-
ceive in all his beings: but when he began to be high minded, proude,
and so presumptuous that hee would usurpe the seate of his Chaleste,
then was he banished out from amongst the heauenly powers, sepa-
rated from their abiding into the maner of a sterre alone, that no water
is able to quench, but continually burneth vntill the ende of the world.

Doctor Faustus, when he had heard the wordes of his Spirt, began to
consider with himselfe, hauing diuers and sundrie opynions in his head:
and very penitually (saying nothing) unto his Spirt, bee went into his
chamber, and laid him on his bed, recording the wordes of Mephislo-
philes; which steepearced his heare, that hee fell into sighing and great
lamentation, crying out: alas, ah, woe is me! what haue I done? Cuck
so shall it come to passe with me: am not I also a creature of Gods ma-
king, bearing his owne Image and similitude, into whom he hath brea-
then the Spirtes of life and immortallitie, unto whom hee hath made
all things living subiect: but woe is me, mine haute minde, proud as
pyppyns stomack, and altho flesh, hath brought my soule into perpetuall
damnation: yea, pride hath abused my vnderstanding, in so much that
I haue forgo my maker, the Spirt of God is departed from me. I
haue promised the Diuell my Soule: and therfore it is but a folly for
me to hope for grace, but it must bee euuen with mee as with Lucifer,
thowne into perpetuall burning fire: ah, woe is me that euene I was
bonie. In this perplexite lay this miserable Doctor Faustus, hauing
quite forgot his faith in Chist, never falling to repentance truly, ther e-
by to attaine the grace & holy Spirt of God agayne, the which would
haue beene able to haue resisted the strong assaults of Satan: For al-
though hee had made him a promise, yet bee might haue remembred
throught true repentance sinnes come agayne into the fauour of God;
which saith the faithfull stremely holde, knowing they that kill the bonie,
are not able to hurt the soule: but he was in all his opynions doublfull,
without faith or hope, and so he coniected.

Another disputation betwixt Doctor Faustus and his Spirt, of the pow-
er of the Diuell, and of his enuie to mankinde. Chap. 14

After Doctor Faustus had a while gommen and sorrowed with
himselfe of his wretched estate, hee called agayne Mephislophiles

but blunt, commanding him to tell him the judgement, rule, power, attempts, tyranny and temptation of the Diuell, & why he was moued to such kinde of thinking: whereupon the spirit answered, this question that thou demandest of me, will turne thee to no small discontentment: therefore thou shouldest not haue desired me of such matters, for it concerneth the secrets of our kingdomme, although I cannote to resolute thy request. Therefore know thou Faustus, that so soone as my Lord Lucifer fell from heauen, he became a moxall enimie both to God and man, and hath bled (as now he doth) all manner of tyranny to the destruction of man, as is manifest by diuers examples, one falling sodainly dead, another hangs himselfe, another drownes himselfe, others habbe themselves, others unfaithfully despayre, and so come to bitter confusion: the first man Adam that was made perfect to the similitude of God, was by my Lord his pollerie, the whole body of man: yea, Faustus, in him was the beginning and first beginning of my Lord Lucifer bled to man: the like did he with Cain, the same with the chylde of Israel, when they worshipped strange Gods, and fell to whoredome with strange women: the like with Saul: so did he by the leare husbands of her that after was the wife of Tobias: likewise Dagon our fellow brought to destruction 30000 men, whereupon the Ark of God was stolen: and Belial made David to number his men, whereupon were slaine 60000 also he deceived King Salomon that worshipped the Gods of the heathen: and there are such Spites innumerable that can come by men and tempe them, or引 them to sinne, weaken their beliefe: for we rule the hearts of Kings and Princes, stirring them up to warre and bloodyshed; and to this intent we haue spread our selfes throughout all the world, as the vice ethicles of God, and his Sonne Christ, yea & all those that worship them: and that thou knowest by thy selfe Faustus, how we haue dealt with thee. To this answered Faustus, why then thou didst also beguile me. Yea (quoth Mephistophilis) why should not we help thee so wards: for so soone as we law thy heart, how thou didst despise thy degree taken in Diuinitie, and didst stvy to stach and know the secrets of our kingdomme; then when did we enter into thee, giuing thee diuers soule and filib cogitations, pricking thee forward in thine intent, and persuading thee that thou couldst never attaine to thy desires, until then haft the help of some diuell: and when thou walkest with this, then looke we p'dde in thee, & so firmly, that thou gauest thy selfe unto us, both hew and soule the which thou (Faustus) canst not rense. Whereat assurded Faustus, Thou sayest true Mephistophilis.

I cannot devise it: O, how is me miserable Faustus, how haue I beene deceived to haue me I auised to know so much. I haue not beene in this case; for having studid the lury of the holy Saints and Prophets, & therby thought my selfe to understand Iusticie in heavenly matters, I thought my selfe worthy to haue called my selfe Faustus, if I shoulde not also know the secrets of hell, & be off fader with the furious Fiend therof; now therefore must I be remouer accordingly. Whiche spirit is being betwix, Faustus haue hym sorrowfully away from Mephostophiles.

How Doctor Faustus desired a gaine of his Spiri to know the secrets and paines of hell; and whether those damned Devils and their companye might ever come into the fauour of God againe or not? Chap. 25.

Doctor Faustus was evere pondering with himselfe how he might get loose from so damnable an end as he had given himselfe unto, both of body and soule; but his repentance was like to that of Cain and Judas, he thought his sinnes greater then God could forgiue, whereupon rested his minde: he looked vp to heauen, but sawe nothing therin; for his heart was so possessed with the Devil, that he could thinke of nothong els but of hell, and the paynes therof. Wherefore to all the hast he calleth hym him his Spirit Mephostophiles, desiring him to tell hym some more of the secrtes of hell, what paynes the damned were in, and how they were tormented, and whether the damned soules might get againe the fauour of God, and so bee released out of their rigments or not; whereupon the Spirit answered, my Faustus, thou mayst wel leave to question any more of such matters, for they will but disquiet thy minde, I may thee what meaneſt thou? Winkell thou through these thy fantasies to escape vs? No, for if thou shouldest climb vp to heauen, there to hibe thy ſelfe, yet would I chynne thee downe to payne; for thou art mine, and thou beongest unto our ſociety: therfore ſweete Faustus, thou wilt repente this thy fooleſh remenant, except thou be content that I ſhall tell thee nothing. Quoth Faustus ragely, I will know, or I will not live; wherefore diuſt and tell me to whom Mephostophiles answered, Faſtus, it is no trouble unto me at all to tell thee, and therefore ſith thou forcaſt mee thereto, I will tell thee thilke to the terror of thy ſoule, if thou wilt abide the hearing. Thou wilt haue me tell thee of the ſecrets of hell, and of the paynes therof; know Faustus, that hell hath many figures, ſemblances, and names, but it cannot be named nor ſigned in ſuch ſort unto the living that are damned, as it is unto thone that are dead, and doe both ſee and ſeale the

tormenteth therdes; for hell is sayd to bee deadly; out of the whiche came
 never any to life agayne but one, but he is as nothing for thee to reckone
 vpon, hell is blood-thirstie, and is heliet sacriled; Hell is a valley into
 the whiche the damned soules fall; for so soon as the soule is out of mans
 body, it would gladly goe to the place from whence it comys, and climba
 eth vp aboue the bright hilis, tunc to the heauens, whiche being by the
 Angels of the heare Mobile vnted enterainmente. In consideracion
 their euill life spent on the earth they fall into the deepest pit of dñe
 which hath no bottome, into a perpetuall fire, which shall never bee
 quenched: for like as the flinc thowne into the water, loseth not his
 burning, neithere is his fire extinguished; tunc so the hellish fire is un-
 quenchable: and even as the flinc stome in the fire being burned is red-
 hot, and yet conserueh not: so likewise the damned soules in our hel-
 ly fire are euer burning, but their paines never diminishe. There
 soze is hel called the euerlasting pain, in which is neither hope nor mer-
 cy: Doth he called vter darkeesse, in which we see neithere the light of
 Sunne, Moone, nor Starre: and were our darkeesse like the darkeenes
 of the night; yet were there hope of mercie, but ours is perpetuall
 darkeesse; cleane exempt from the face of God. Hell hath also a place
 within se called Chasma, out of the whiche issith all manner of thun-
 ders, lightninges, with such horrible shrikings and waylings, that of-
 times the very vnuels themselves stand in feare thereof: for one while
 it sendeth sooth winds with exceeding snow, hauyle, and raine congea-
 ling the water into ice; with the whiche the damned are frozen, gnash
 their teeth, howle and cry, and yet cannot die. Otherwhiles, it sendeth
 sooth most horible hote mistes or fogges, with flasching flames of fire
 and brimstone, wherein the sorrowfull soules of the damned lie broyling
 in their reiterated tormentes: yea Faustus, hell is called a prison whereso-
 the damned lie continually bound; it is also called Pernicies, and Ex-
 tium, death, destruction, hurtfulnesse, mischiese, a mischance, a pitifull
 and an euill thing woxe without end. We haue also with vs in hell
 a ladder, reaching of an exceeding height, as though it would touch
 the heauens, on which the damned ascend to seeke the blessing of God;
 but through their iniusticie, when they are at the very highest degree,
 they fall downe againe into their former miseries, complaingning of the
 heate of that unquenchable fire: yea sweete Faustus, so must thou under-
 stand of hell, the while thou art so desirous to know the secrete of our
 kyngdome. And marke Faustus, hell is the nurse of death, the heate of
 all fire, the shadow of heauen and earth, the obliuion of all goedenes,
 the paynes unspeakable, the grieses unremouable, the dwelling of

Dives; Diabolus; Drypener, flayers, Tonders, Croppdiss, and all manner of venomous creature in the mynde of hunc, the stinking fogge, ascending from the Stygian lake, Malmstone, Pitch, and all manner of hyscane mettals, the perpetuall and unquenchable fire, the end of whose miseries was never purposed by God: yea, yea Faustus, thou sayst, I shall. I must say I will tell thee the secretes of our kingdome, for they bwest is deately, and thou wanst shal be partaker of purgatory, that los the Lord God hym never shall, sale, for hell is like nowys belly, and the earth are never fassid; there shal thou abide hysbile tormentis, trembling, gnashing of teeth, howling, crying, burning, freezing, melting, swimmung in a labyrynth of miseries, scalding, burning, stoking in thine ey, stinking in thy nose, borsens of thy hysch, deassonnes of thine eare, trembling of thy handes, biting thine ayens, tongue with Payne, thy hars crushed as in a preesse, thy hysches, brykens, the diuelotossing fire bronds vpon the, yea thy whole carcase scotched vpon muckfokes from one diuel to another, yea Faustus, then will thou wish for death, and he will slie from thee, thine unspeakable tormentis shall be every day augmented more and more, for the greater the shne, the greater is the punishment; heire likest, thou thus, my Faustus, a resolucion answerable to thy request?

Lastly, thou wilst haue nice tell ther that which belongeth emely to God, which is, if it be possible for the Damned to come againe into the fauour of God, or not? why Faustus, thou knowest that this is agaynste thy promise, for what sholdst thou desire to know that, having alreadie given thy soule to the D'uell, to haue the pleasure of this world, and to know the secretes of hell? therefore art thou damned, and howe banst thou then come agayne to the fauour of God? Wherefore I directly answere, no; for whosoeuer God hath forsaken and chydronne into hell, must there abide his wrath and indignation in that unquenchable fire, where is no hope nor mercy to bee loothed for, but abiding in perpetuall paines world without end for ever as much as auylle the Faustus, to hope for the fauour of GOD agayne, as Lucifer himselfe, who indeeue although he and we all haue a hope, yet is it to small auylle, and taketh none effect, for out of that place GOD will neither heare crying nor fighing; if he doe, thou shalt haue as little remedie, as Dives, Cain, or Iudas had; what helpeth the Emperor, King, Prince, Duke, Earle, Barre, Lord, Knight, Esquire or Gentleman, to cri for mercy being theret. Nothing: for if on th' earth they would not be Tyrants, and selfe-willed, rich with covetousnesse, proud with pompe, gluttonys, drunkeards, whoremongers, backbisters, robbors, mutterers,

murderer, blasphemers, and such like, then were there some hope to
 be looked for, therfore my Faustus, as thou commest to hell with these
 qualities, þau must say with Cain, My sinnes are greater then can
 be forgiuen, ghe hang thy selfe with Judas: and lastly, bee content to
 susse tormentes with Diues. Therefore know Faustus, that the damed
 haue neither ende nor time appoynted in the which they may hope
 to bee released, for if there were any such hope, that shew but by thraw-
 ing one drop of water out of the sea in a day, but till it were all drye
 or, if there were an heape of sand as high as from the earth to the hea-
 pens, that a bird carping away but one coyn in a day, at the end of this
 so long labour; that yet they might hope at the last, God woulde haue
 mercy on them, they woulde be comforstid: but now there is no hope that
 God once thinkes upon them, or that their howlings shall never bee
 heard; yea, so impossible, as it is for thee to hide thy self from God, or
 impossible for thee to remoue the mountaines, or to emptie the sea, or
 to tell the number of the drops of raine that haue falle from Heauen
 vntill this day, or to tell what there is most of in the worlde, yea and for
 a Camel to goe thorough the eye of a needle: even so unpossible it is for
 thee Faustus, and the rest of the damned, to come againe into the fauour
 of God, And thus Faustus hast thou heard my last sentence, & I pray thee
 how doest thou like it? But know this, that I counseil thee to let me be
 immoisted hereafter with such disputationes, or els I will bere thee e-
 very lymme, to thy small contentment. Doctor Faustus departed from
 his spirit very penitent and sorrowful, layd him on his bed, altogether
 doubtful of the grace and fauour of God, wherfore he fell into f. neatis-
 call cogitations: saue he woulde haue had his soule at liberty again, but
 the diuel had so blinded him, & taken such deepe roote in his heart, that
 he could never think to craue Gods mercy, or if by chance hee had any
 good motion, straightraynes the diuel woulde thrust him a faire Lady in-
 to his chamber, whiche fell to kissing and dalliance with him, through
 which meanes, he chnew his godly motions in the wind, going forward
 full in his wicked practises, to the utter ruine both of his body and soule.

Another question put soorth by Doctor Faustus to his Spirite Meph-
 ophiles of his owne estate, Chap. 16.

Doctor Faustus, beeing yet desirous to heare more straunge
 things, called his Spirite vnto him, saying: My Mephophiles, I haue yet another suite vnto thee, which I pray thee
 vnto to resolute me of, Faustus (quoth the Spirite) I am loth to
 rea-

teacheth thee any further, for thou art never satisfied in thy life; but alwayes bringest me a new. But I pray thes this ofte (quoth Faustus) for me so much fauour, as to tolle me the truthe in this matter; and hereafter I will be no more so earne with thee. The Spirite was altogether agast at it, but yet once more he woulde aboue all say: well, (said the Spirite to Faustus) what cometh in thon of me? Faustus said, I woulde gladdly knowe before, if thou were a man in manner and forme as I am; what wouldest thou doe to please both God and man? Whereat the Spirite smote foying; my Faustus, if I were a man as thou art, and that God had accouted me with those haies of nature as thou once haddest, durst long as the breath of God were by, (within me, woulde I humble my selfe unto his Maistrie, indevouring in all that I could to keepe his Commaundementes, prayse him, gloriue him, that I mighte continue in his fauour, so were I sure to enjoy the eternall joy and felicity of his kyngdom. Faustus said, but that haue not I done. No, thon sayest true (quoth Mephastophiles) thou hast not done it, but thou hast denied thy Lord and maker, which gaue thee the breath of life, speech, hearing, sight, and all other thy reasonable senses that thou myghtest never haue his will and pleasure, to liue to the gloriy and honour of his name, and to the aduancement of thy body and soule, him I say being thy maker hast thou denied and deseted, yea wickedly thou hast applyed that excellene giste of thine understanding, and giuen thy soule to the Diuell: wherefore giue none the blame but thine owne leise will, thy myndes alwayes aspiring minde, which hath broughte thee into the wrath of God and verry damnation. This is most true (quoth Faustus) but tell me Mephastophiles, wouldest thou be in my case as I am nowe? Heas, saith the Spirite (and with that fetcht a great sigh) for yet woulde I so humble my selfe, that I woulde winne the fauour of God. When (saide Doctor Faustus) it were time enough for me to I am ended. True (said Mephastophiles) if it were not for thy great sinnes, which are so odious and detestable in the sight of God, that it is too late for thee, for the wrath of God resteth vpon thee. Leue off (quoth Faustus) and tell me my question to my greater comfort.

Here followeth the second part of Doctor Faustus his life, and practises, vntill his end. Chap. 17.

Doctor Faustus having receaved deniall of his Spirite, to be resolved any more in such like questions propounded; forgot all good woxter, and sett to be a Kalender maker by helpe of his Spirite;

Spirit, and also in short time to be a good Astronomer or Astrologiane he had learned to perfectly of his Spytice, the course of the Sunnes, Moone, and Starres, that he had the most famous name of all the Mathematicians that lived in his time; as may well appere by his workes, dedicated unto sundry Dukes and Loxes: for he did nothing without the abuise of his Spytit, which learned him to presage of matters to come, which hane come to p. Since his death. The like proprie wonne he with his Calenders, and Almanachs making, for when he presaged vpon any change, Alteration, or alteration of the weather, or Elementes; as wind, raine, fogges, snow, hayle, moyst, dry, warme, colde, thunder, lighening: it fell so duely out, as if an Angel of heauen had forewarned it. He did not like the vnskillfull Astronomers of our time, that set in Winter colde, moyst, ayrie, frostie; and in the Dogge-dayes, hote, dry, thunder, fire, and such like: but he set in all his workes day and houre, when, where, and how it shold happen. If any thing wonderfull were at hand, as death, famin, plague, or warres, he would set the time and place in true and just order, when it shold come to passe.

A question put soorth by Doctor Faustus to his Spirit concerning Astronomic. Chap. 18.

Doctor Faustus falling to practise, and making his Prognostications, he was doubtfull in many poynts: wherefore hee called vnto him Mephastophiles his spirit, saying: I finde the ground of this science very difficulte to attaine vnto; for that when I confers Astronomia and Astrologia, as the Mathematicians, and aunciente writers haue left in memory, I finde them to vary and very much to disagree: wherefore I praythee to teach me the truch in this matter. To whome his Spirit answered, Faustus, thou shalt know that the practicioners or Speculatoris, or at least the first inuencors of these Artes, haue done nothing of themselves certaine, whereupon thou mayst attaine to the true prognosticating or presaging of things concerning the heauens, or of the influence of the Planets: for if by chance some one Mathematician or Astronomer hath left behinde him any thing worthy of memorie: they haue so blinded it with enigmatical wordes, blinde Characteris, and such obscure figures; that it is impossible for an earthly man to attaine vnto the knowledge therof, without the ayde of some Spytit, or els the spciall gift of God; for such are the hiddeyn worke of God from men: yet voe we Spytites that lie and slete in all Elementes, knoynge such, & there is nothing to be done, or by the Heauens pretended, but we know

Knowe st, except dely the day of Dame, Wherfore Faustus heare of
 me, I will teache thee the course and recourse of h. & t. o. p. and l.
 the cause of winter and summer, the exaltation and declination of the
 Sunne, the eelys of the Moone, the distane and heighe of the Poleys;
 and every fixe Starre, the nature and operation of the elements, fire,
 ayre, water, and earth, and all that is contained in them, yea herein
 There is nothing hidden from me; but onely the fist essence, whiche
 thou hadst Faustus at liberty, but now Faustus thou hast lost it past re-
 couery: wherfore leaning that which will not be againe had, learne how
 of me to make thunders, lightening, hawke, snow, and raine: the cloudes
 to rent, the earth and craggie rockes to shake and split in sunder, the
 Seas to swell, and rose, and over-run their marker. Knowest not thou
 that the deeper the Sunne shynes, the hotter he peartest: so, the more
 thy Arte is famous whilste thou art here, the greater shall be thy name
 when thou art gone. Knowest not thou that the earth is frozen cold and
 dry, the water running, colde and moist; the ayre flying, hote and moist;
 the fire consuming, hote and dry? Yea Faustus, so must thy heart bee
 inflamed lik the fire to mount on high: learne Faustus, to sate like my
 selfe, as swift as thought from one kyngdome to another, to sit at print-
 ces tables, to eate their daintest fare, to haue thy pleasure of their
 sayre Ladies, whores, and concubines, to use their jewelz, and costly
 robes as things belonging to thee, and not unto them: learne of mee,
 Faustus, to runne through wals, doores, and gates of stony and yron, to
 creepe into the earth like a worme, to swimme in the water like a fish,
 to fli in the ayre like a bird, and to liue and nourish thy selfe in the fire
 like a Salamander; so shalt thou be famous, renowned, far-spoken
 of, and extolled for thy skill: going on knytes, not hurting thy selfe; ea-
 ring fire in thy bosome, and not burning thy shir; seeing through the
 heauens as through a Chrystall, wherein is placed the Planets, with
 all the rest of the presaging Comets, the whole circuite of the world
 from the East to the West, North and South: there shalst thou know
 Faustus, wherfore the fiery spheare aboue hand the signes of the Zodi-
 acke doth not burne & consume the whole face of the earth, being hind-
 ed by placing the two moist elements between them, the ayre cloudes
 and the wauering waues of water: yea, Faustus, I will learne the
 secrets of nature, what the causes that the Sunne in summer being at the
 highest, giueth all his heate downwards on the earth; and being in
 winter at the lowest, giueth all his heate upward into the heauens:
 that the snow shalbe of so great vertue, as the hōse; and the Lady
 Saturnia in Occulco, myre holter then the Sunne in Manisello, Come

creeping curled and hysteable had a head like the head of an Axe, the tayle like a Axe, and Claws like an Axe; lacking nothing of an ell broade. Then came Anobis; this Devil had a head like a Dog, white and black hysye in shafe of a Dogge, saying that he had buckwo stree, one binner bishoate, the other at his tayle: he was sounre elles long, with hanging eares like a Blood-hound. After him came Dychyan, he was a shope theef in forme of jesseant, with shynge scachets, and shope feete: his neck was greene, his bodie red, and his feete blacked. The last was called Brachus, with fourte shorte steele like an Higged hog, yellow and greene: the upper side of his bodie was browne, and the bellie like blewe flames of fire; the tayle redde, like the tayle of a Monkey. The rest of the Devils were in forme of unsensible beastes, as Swine, Harts, Beates, Woolues, Apes, Dusles, Coates, Antelopes, Elephants, Dragons, Horsles, Asses, Lions, Cats, Snakes, Toades, and all manner of ugly odious Serpents and Croches: yet came in such sorte, that every one at his entrie into the Hall, made their reverence unto Lucifer, and so tooke their places, standing in order as they came, untill they had filled the whole Hall: wherewith sodainely fell a most horrible thunder-clap, that the hause shooke as though it woulde haue fallen to the ground, vpon which euerie monster had a muck-foxt in his hande; holding their towards Faustus as though they wold haue runne a tile at him: which when Faustus perceiued, hee thought vpon the words of Mephastophiles, when he tolde him how the soules in hell were tormentes, being cast from Diuel to Diuel vpon muck-foxtes, he thought verely to haue beene tormented there of them in like sorte. But Lucifer, perceiving his thought, spake to him, my Faustus, how likkest thou this crewe of mine? Quoth Faustus, why came you not in another manner of shape? Lucifer replied, wee cannot chaunge our bellish forme, we haue shewed our selues heere, as we are there; yet can we blinde men's eyes in such sorte, that when we will we shal payre vnto them, as if we were men or Angels of ligh, althoough our dwelling bee in darknesse. Then said Faustus, I like not so many of you together, wherenyon Lucifer commaunded them to depart, except seauen of the principall, so that with they presently vanished, whiche Faustus perceiving, he was somewhat better comforred, and spake to Lucifer, where is my seruante Mephastophiles, let me see if hee can doe the like? Whereupon came a sterte Dragon, flying and spiriting fire round about the hause, and conuring towardes Lucifer, made reverence, and then changed himselfe in forme of a Krier, saying, Faustus, what wilst thou? Faustus, I will that thou teach me to transfor me my selfe in like sorte.

Copy as that and the rest haue done: i. eth. Lucifer put forth his Palme, and gaue Faustus a booke, saying holde, doe what thou wilst, whiche he looking vpon, straight waies changed hymselfe into a Swog, then into a Worme, then into a Dragon, and sluring this for his purpose, it liked hym well. Quoth he to Lucifer, and how commeth it that all these shly forms are in the wold? Lucifer answered, they are oratned of God his plagues unto men, and so shal thou be plagued (quoth he) whereupon came Scorpions, Waspes, Crickets, Bees, and Quattes, which fell to stinging and biting hym, and all the whole house was filled with a most horrible stinking fogge, in so muche that Faustus sawe nothing, but still was tormentid; wherefore hee cried for helpe saying, Mephastophilis my faithfull servant where art thou, helpe, helpe I pray thee: hereat his Spurte answered nothing, but Lucifer hymselfe said, ho ho ho Faustus, how lykest thou the creation of the wold, and in contiment it was cleare againe, and the Diuels and all the shly Cattell were vanished, onely Faustus was lef alone; seeing nocht, but hearing the sweetest musick that euer he heard before, at whiche he was so rauished with delight, that he forgot the feares hee was in before: and it repented hym that he had seene no more of their pastime.

How Doctor Faustus desired to see hell, and of the maner how heo was assyed therin. Chap. 20.

Doctor Faustus beholding how his time went away, and how he had spene eight yeares thereof, he ment to spend the rest to his better contentment, intending quylte to forget any such motions as might offend the Diuell any more: wherefore on a tyme he called his spirit Mephastophilis, and said vnto hym: byng thou hither vnto mee thy Lord Lucifer, or Belial: he brought hym (notwithstanding) one that was calld Beelzibub, the which asked Faustus his pleasure. Quoth Faustus, I woulde knowe of thee if I may see Hell and take a view therof: That thou shalt (said the diuell) and at midnight I will leue thee. Well, night being come, Doctor Faustus waited very diligenty for the comynge of the Diuell to fetch hym, and thraling that hee tarried all too long, he went to the window, where hee pulled open a casement, and looking into the Cleaunce, hee sawe a cloude in the North more black, darke and obscure, than all the rest of the wold; styn whiche the winde blew most horrible right into Faustus his chamber; Alled the whole house with smoake, that Faustus was almost smothered; hereat fell an exceeding thunderslap, and withall came a great rugged blacke

Beare,

Beare; all curled, vpon his backe a chapre of beaten golde, and spake
 to Faustus, saying sit by and awy with me: and Doctor Faustus that
 had so long abode the smoke, wist rather to be in hell than there, got
 on the Diuell, and so they went together. But marke how the Diuell
 blinded him, and made him belieue that he carried him into hell, for he
 carried him into the ayre, where Faustus fell into a sound sleepe, as if hee
 had late in a warme water bath: at last they came to a place which
 burneth continually with flasing flames of fire and brantstone, where-
 out issued an exceeding mighty clap of thunders, with so horrible a noyse,
 that Faustus awaked, but the Diuell went forth on his way and caried
 Faustus therinto, yet notwithstanding, howsoeuer it burnt, Doctor Faus-
 tus felte no more heate, than as it were the glimps of the Sunne in
 May: there heard he all manner of musick to welcome him, but sawe
 none playng on them; it pleased him well, but he durst not aske, for hee
 was forbiden it before. To meet the Diuel & the guest that came with
 him, came thre other ougly Diuels, the which ran back againe before
 the Beare to make them way, against whome there came running
 an exceeding great Hart, which would haue thrust Faustus out of his
 chapre, but being defended by the other thre Diuels, the Hart
 was put to the repulse: thence going on their way Faustus looked,
 and beholde there was nothing but Snakes, and all manner of vene-
 mous beastes about him, which were exceeding great, vnto the which
 Snakes came many Storks, and swallowed vp all the whole multi-
 tude of Snakes, that they left not one: which when Faustus sawe, he
 maruelled greatly: but proceeding further on their hellish voyage,
 there came forth of a hollow cliffe an exceeding great flying Bull, the
 which with such a force hit Faustus his chapre with his head and hornes,
 that he turned Faustus and his Beare ouer and ouer, so that the Beare
 vanished away, whereat Faustus began to cri: oh, woe is mee that e-
 ver I came here: for hee thought there to haue been beguiled of the
 Diuel, and to make his ende before his time appointed or conditioned
 of the Diuel: but shortly came v. to him a monstrous Ape, bidding
 Faustus bee of good cheare, and said, get vpon me; all the fire in hel
 seemed to Faustus to haue been put out, wherepon followed a mon-
 strous thick fogge, that hee sawe nothing, but shortly it seemed to
 him to waxe cleare, where he saw two great Dragons fastned to a wag-
 gon, into the which the Ape ascended and set Faustus therein; soorth
 lewe the Dragons into an exceeding darke cloude, where Faustus saw
 neither Dragon nor Chariot wherein he sat, and such were the crues
 of tormented soules, with mighty thunders-claps and flassing light-
 nings.

nings about his eates, that yoyce Faustus. (þoþeþdy staled) Upon this
 came they to a water, stinking and steky; thicke like minde; into the
 which ran the Dragons, sinking under with waggon and all; but Faustus
 fel no water, but as it were a small mill; sauing that the waues
 beat so sore upon him, that hee saw nothinge buber and ouer him but on
 ly water, in the which he lost his Dragons, spe, and waggon; and sin
 king þer deeper and deeper, hee came at last as it were upon an high
 Rocke, where the waters parted and left him thereden: but when the
 water was gone, it seemed to him hee shold there haue ended his life,
 for he saw no way but death: the Rocke was as high from the bottome
 as Heaven is from the earth: there late he, seeing noþ hearing any man,
 and looked euer upon the Rocke; at lengthe hee saw a little hole, out of
 the which issed fire; thought he, how shall I now do? I am forþaken
 of the Diuels, and they that broughthemee hither, here must I either fall
 to the bottome, or burne in the fire, or stiþ in despaire: with that in
 his madnesse he geue a leape to the fietle hole, saying: holde you in
 fernall Haggges, take here this sacrifice as my last ende; the which I
 fustly haue deserued: upon this he was entred, and finding himselfe as
 yet unburned or touched of the fire, he was the better appayed, but ther
 was so great a noyse as he never heard the like before, it passed all the
 thunder that euer he had heard; & comming down surther to the bottome
 of the Rocke, he sawe a fire, wherein were many woxhie and noble per
 sonages, as Emperours, Kings, Dukes and Loxes, and many thou
 sands more of tormented soules, at the edge of which fire ran a most
 pleasant, cleare, and coole water to bholde, into the which many tor
 mented soules sprang out of the fire to coole themselves; but b.ing so
 freezing cold, they were constrained to returne againe into the fire, and
 thus wearied themselves and spent their endles torment out of one
 labyrinth into another, one while in heate, another while in colde: but
 Faustus standing thus all this while gazing on them that were thus
 tormentid, hee sawe one leaping out of the fire and set icting horriblie,
 whome he thought to haue knowne, wherefore he would faine haue spo
 ken unto him, but remembryng that hee was forþidden, hee restrained
 speaking. Then this Diuel that brought him in, came to him againe in
 likenes of a Beare, whiche he thayze on his back, and had hym sit vp,
 for it was time to depart: so Faustus got vp, and the Diuel curied him
 out into the ayre, where he had so sweete musick that hee fell alleape by
 the way. His boy Christopher being all this while at home, and mis
 sing his master so long, thought his master would haue taried and
 dwelt with the Diuell for ever: but whiles his boy was in these co
 gulations,

greatest, his master came home, for the Diuel broughte him home fast asleepe as he late in his chayre; and so he threw him on his bed, where (being thus left of the Diuel) he lay until day. When hee awaked, hee was amazed, like a man that had been in a darke dungeon; musing with himselfe if it were true or false that he had seene hel, or whether he was blinded or not: but he rather perswaded himselfe that he had been there than otherwise, because he had seene such wonderful things: wherefore he most carefullly tooke pen and incke, and wroote those thinges in order as hee had seene: the which writing was afterwards found by his boy in his studie; which afterwards was published to the whole citie of Wittenberg in open print, for example to all Christians.

How Doctor Faustus was carried through the ayre vp to the heauens to see the world, and how the Skie and Planets ruled: after the which he wrote one letter to his friend of the same to Lippzig, how he went about the world in eight daies. Chap. 21.

This letter was found by a freeman and Citizen of Wittenberg, written with his own hande, and sent to his friend at Lippzig, a Phisition, named Ioue Victori, the contents of which were as followeth.

Amongst other thinges (my louing friend and brother) I remember yet the former friendship had together, when we were schoolefellowes and students in the Uniuersitie at Wittenberg, whereas you first studiēd Phisiche, Astronomie, Astrologie, Geometric, and Cosmographie; I to the contrarie (you know) studiēd Divinitie: notwithstanding now in any of your owne studies I am seene (I am perswaded) further then your selfe: for sithence I began I haue never erred, for (micht I speake it without affecting my owne prasse) my Kalendaires and other practises haue not onely the commendations of the common sorte, but also of the chiefeſt Lordes and Nobles of this our Dutch Nation: because (which is chieſly to be noted) I write and presage of matters to come, which all accorde and fall out so right, as if they had been alreadie seene before. And for that (my beloued Victori) you write to know my hope which I made into the Heauens, the which (as you certifie me you haue had some suspition of, although you partly perswaded your selfe, that it is a thing vnpossible) no matter for that, it is as it is, and let it be as it will, once it was done, in ſuch maner as now according unto your request I give you here to understand.

I being once laide on my bed, and could not ſleepe for thinking on

Kalendar

my Kalender and practise, I maruiled with my selfe how se were
 possible that the Siernamens shoulde bee knowne and so largely wri-
 ten of men, or whether they wylle true or false, by their owne opinions,
 or supposition, or by due observations and true course of the heauengs,
 Beholde, being in these my muses, sodainly I heard a great noyse, in
 so much that I thought my house woulde haue been blowne downe, so
 that all my doores and chesses stoe open, wheread I was not a little
 astouned, for withall I heard a groaning boyce whiche said, get vp, the
 desire of thy heart, minde, and thought shal thou see: at the whiche I
 answered, what my heart desirereth, that woulde I faine see, and to make
 proose, if I shall see I will away with thee. Why then (quoth he) looke
 out at thy windowe, there commeth a messenger for thee, that did I,
 and beholde, there stode a Waggon, with two Dragons before it to
 drawe the same, and all the Waggon was of a light burninge fire, and
 for that the Moon shone, I was the willinger at that time to departe:
 but the boyce spake againe, sit vp and leue vs away: I will, said I, goe
 with thee, but vppon this condition, that I may aske after all thynge
 that I see, heare, or thinke on: the boyce answered, I am content for
 this time. Hereupon I get me into the Waggon, so that the Dragons
 carried me vp right into thy ayre. The Waggon had also fourre wheeles the
 whiche ratled so, and made such a noyse as if we had been all this while
 running on the stones: and round about vs flew out flames of fler,
 and the higher that I came, the more the earth seemed to be darke-
 ned, so that me thought I came out of a dungeon, and looking downe
 from Heauen, beholde, Mephastophiles my Spurit and seruante was
 behinde me, and when he perceiued that I saw him, he came and sate
 by mee, to whom I said, I pray thee Mephastophiles whether shall I
 goe now? Let not that trouble thy minde, said hee, and yet they carid
 vs higher vp. And now will I tell thee good friend and schoole-fellow,
 what thynge I haue seene and prooued; for on the Tewliday went I
 out, and on Tewliday seuen-nights following I came home againe,
 that is, eight dayes, in whiche time I slepte not, no not one winte came
 in mine eyes, and we went inuisible of any man: and as the daye be-
 gan to appeare, after our seuen nightes iorney, I saide to my Spurite
 Mephastophiles, I pray thee how farre haue wee now ridden, I am
 sure thou knowest: for me thinkes that we are ridden exceeding farre,
 the Worlde seemeth so litle; Mephastophiles answered mee, my
 Faustus beleeue mee, that from the place from whence thou camst,
 unto this place where wee are now, is already 47 leagues right in
 height, and as the day increased, I looked downe vpon the Worlde,
 there

there saw I many kingdomes and prouinces, likewise the whole wold, Asia, Europa, and Africa, I had a sight of: and being so high, quoth I to my Spirit, tell me now how these kingdomes lye, and what they are called, the which he denied not, saying, se this on our lefthand is Hungaria, this is also Prussia on our lefthand, and Poland, Muscouia, Tarrascelesia, Bohemia, Saxony: and here on our righthand, Spaine, Portugal, France, England, and Scotland: then right ouer before vs lie the kingdoms of Persia, India, Arabia, the King of Alchar, and the great Cham: nowe are we come to Wittenberg, and are right ouer the towne of Weim in Austria, and ere long will we be at Constantinople, Tripolie, and Ierusalem, and after will we pearce the frozen Zone, and shaxly touch the Horizon, and the Zenith of Wittenberg. There looked I on the Ocean Sea, and beheld a great many of shippes & Gallies ready to the battaille, one against another: and thus I spent my tourney, now cast I my eies here, now there, toward South, North, East, and West, I haue ben in one place where it rained and haled, and in another where the Sun shone excellent sayre, and so I thinke that I saw the most things in and about the wold, with great admiration that in one place it rained, and in an other, hayle and snow, on this side the Sunne shone bright, some hilis couered with snow never consuming, other were so hot that grasse and treey were burned and consumed therewith. Then looked I vp to the heauens, and beholde, they went so swift, that I thought they would haue sprong in thousands. Likewise it was so cleare and so hot, that I could not long gaze into it, it so dimmed my sight: & had not my Spirit Mephistophiles couered me as it were with a shadowing cloude, I haue been burnt with the extreame heat thereof, for the Skie the which we beholde here when we looke vp from the earth, is so fast and thicke as a wal, cleare and shining bright as a Chrystal, in the which is placed the Sunne, which casteth soorth his rayes of braunes over the uniuersall wold, to the uttermost confins of the earth. But we thinke that the Sun is very little: no, it is altogether as big as the wold. Indeed the body substantiall is but little in compasse, but the rayes of streame that it casteth soorth, by reason of the thing wherein it is placed, maketh him to extind and shew himselfe over the whole wold: and we thinke that the Sunne runneth his course, and that the heauens stand still: no, it is the heauens that moue his course, and the Sunn abideth perpetually in his place, he is permanent, & fixed in his place, & although we see him beginning to ascend in the Orient or East, at the highest in the Meridian or South, setting in the Occident or West, yet is hec at

the lowest in Septentrio or North, and yet be moued not. It is the axle of the heauens that moueth the whole firmament, being a Chaos or confused thing, and for that proesse, I will shew thee this example, like as thou seest a bubble made of water and sope blowne forth of a quill, so to forme of a confused masse of Chaos, & being in this forme, is moued by pleasure of the wind, which runneth round about that Chaos, & moueth hym also round: even so is the whole firmament of Chaos, wherein are placed the sun, and the rest of the Planets turned and caried at the pleasure of the Spirit of God, which is wind. Bea Christian Reader, to the glory of God, and for the profit of thy soule, I wil open unto thee the divine opinion touching the ruling of this confused Chaos, farrre more than any rude Germane Author, being possessed with the vnuell, was able to vster; and to prooue some of my sentence before to be true, looke into Genesis unto the workes of God, at the creation of the world, there shal thou finde, that the Spirit of God moued upon the waters before heauen and earth were made. Marke how he made it, and how by his word every element tooke his place: these were not his workes, but his wordes; for all the wordes he vseth before, he concluded afterwards in one worke, which was in making man: marke reader with patience for thy soules health, see into all that was done by the word and worke of God, light and darkenes was, the firmament stode, and their great & little lighes in it: the moist waters were in one place, the earth was dry, & every element brought stordh according to the word of God: now followeth his workes, he made man like his owne image, how out of the earth: The earth wil shape no image without water, there was one of the elements. But all this while where was wind? all elements were at the wark of God, man was made, and in a forme by the worke of God, yet moued not that worke, before God breathed the Spirit of life into his nostrils, and made hym a living soule, here was the first wind and Spirit of God out of his owne mouch, which wee haue likewise from the same seide which was onely planted by God in Adam, whch wind, breeth, or spirit, when he had received, hee was living & mouing on earth, for it was ordayne of God for his habitation, but the heauens are the habitation of the Lord: and like as I shewed before of the bubble of confused Chaos made of water and sope, through the wind and breath of man is stordh round, and carried with every wind; even so the firmament wherein the sun and the rest of the Planets are stordh, moued, turned, and carried with the wind, breath, or Spirit of God, for the heauens and firmament are mouable as the Chaos, but the sun is stordh in the firmament. And farther my good schoole.

Doctor Faustus hauing ouer xviij yeres of his apponited
etime, he tooke upon him a litle journey, with ful presence to see the
whole world: and calling his spide Mephastophilis unto hym,
he sayd: thou knowest that thou art bound unto me upon conditions, to
performe and fullfill my desyre at all thengs, wherfore my presence is to
visite the whole face of the eareh vable & inuisible when it pleaserth me:
wherfore, I entoyne and command thei to the same. Whereupon Me-
phastophilis answered, I am ready my Lord at thy comisand & fooying:
with the Spirit changed hymselfe into the likenes of a flying hōse, say-
ing, Faustus sit vp, I am ready. Doceor Faustus lostly late vpon him,
& forward they went: Faustus came thorough many a land & Province;
as Pannonia, Austria, Germania, Bohemia, Slesia, Saxony, Misilene,
During, Francklandt, Shawblandt, Beyerlandt, Stiria, Catinthia, Po-
land, Litaw, Liefland, Prussia, Denmarke, Muscovia, Tartaria, Tur-
kie, Persia, Cathai, Alexandria, Barbaria, Ginnie, Peru, the strayghts
of Magelanes, India, all about the frozen Zone, and Terra Incog-
nita, Noua Hispaniola, the Isles of Terzera, Mederi, S. Michaels, the
Canaries, and the Tenorisocie, into Spaine, the Mayne Land, Portugall,
Italie, Campania, the Kingdome of Naples, the Isles of Sicilia,
Malta, Maioria, Minorja, to the Knights of the Rhodes, Candie, or

Crete, Cyprus, Corinth, Switzerland, France, Friesland, Westphalia, Zealand, Holland, Brabant, and all the 17. Provinces in Netherland, England, Scotland, Ireland, all America, and Island, the out Isles of Scotland, the Orkneyes, Norway, the Bishoprick of Breame, and so home a gayne; all these Kingdomes, Provinces and Countries he passed in 25. dayes, in which time he saw very little that delighted his minde; wherefore he tooke a little rest at home, and burning in desyre to see more at large, and to beholde the secrets of each kyngdome, he set forwarde again on his tourney byan his swifte bothe Mephostophiles, and came to Treix, for that he chescly desyre to see this towne, and the monuments therof; but there he saw not many wonders, except one sayre Palace that belonged vnto the Bishop, and also a mighty large Castle that was buit of bricke, with threewalles and threeretches, so strong, that it was impossible for any princes power to win it; then he saw a Church, wherein was buried Simcor, and the Bishop Popo: their Tombes are of most sumptuous latge Marble stone, closed and ioyned together with great bars of iron: from whence he departed to Paris, where hee liked well the Academyle, and what place vnto Kingdome soever fell to his minde, the same he visited. He came from Paris to Mentz, whete the riuer of Mayne falleth into the Rhine; notwithstanding he taried not long there, but went to Campania in the Kingdome of Neapolis, in which he saw an unnumerable sort of Cleylers, Munneres, and Churches, great and high houses of stone, the streetes sayre and large, and straight soorth from one end of the towne to the other as a line, and al the pauenement of the Cittie was of brick, and the more it rayned in the towne, the sayrer the streetes were; there saw he the Tombe of Virgil, & the high way that hee cutte through that mighty hill of stone in one night, the whole length of an English mile: then he saw the number of Gallies, and Argozies that lay there at the Cittie head, the Tiduimil that stooe in the water, the Castle in the water, and the houses aboue the water where under the Gallies might ride moe safelie from riue or wnde; then he saw the Castle on the hil over the towne, and many monuments within: also the hil called Vesuvius, whereon groweth all the Greekish wine, and most pleasant sweet Olives. From thence he came to Venice, whereas he wondered not a little to see a Cittie so famously buit stading in the Hearwhere, through every streete the water ranne in such largenes, that great Shippes and Barkes might passe from one streete to another, having yet a way on both sides the water, whereon men and bothe might passe; he maruailed also howe it was possible for so much victual to be found in the towne and so good cheape, considering that

that for a whole league off nothing grew neare the same. He wondred not a little at the fayenes of Saine Markes place, and the sumptuous Church standing therein called Saine Markes; how all the pavement was set with coloured stones, and all the Roode or lost of the Church double gilded ever. Leauing this, he came to Padoa, beholding the manner of their Academie, which is called the mother or nurse of Christendome, there he heard the Doctors, and saw the most monuments in the towne, entred his name into the Universitie of the Germane nation, and wote himselfe Doctor Faustus the unsatiable Speculator: then saw he the worthiest monument in the world for a Church, named S. Anthonies Cloyster, which for the pinnacles thereof, and the contriuiting of the Church, hath not the like in Christendome. This towne is serued about with thre emighty walles of stonye and earth, betwixt the which runneth goodly biches of water: thise every 24. houres passeh boates betwixt Padoa and Venice with passengers: as they doe here betwixt London and Grauelend, and even so far they differ in distance: Faustus beheld likewise the Counsalle houle & the Castle with no small wonder. Well, forward he went to Rome, whiche lay, & doth yet lie, on the riuier Tybris, the whiche deuideth the Cittie in two parts: ouer the riuier are fourre great stone brydes, and upon the one bryde called Ponte S. Angelo is the Castle of S. Angelo, wherein are so many great cast peeces as there are dayes in a yeaire, & such Piecess that will boote seuen bullets off with one fire, to this Castle commeth a plaine vault from the Church and Pallace of Saine Peter, through the whiche the Pope (if any danger be) passeth from his Pallace to the Castle for safegard: the Cittie hath eleven gates, and a hill called Vaticinum, whereon S. Peters Church is buile: in that Church the holie Fathers will heare no confession, without the penitent bring mony in his hand. Adioyning to this Church, is the Campo Santo, the whiche Carolus Maguus built, where every day thirteen Pilgrims haue their dinner serued of the best: that is to say, Christ and his twelue Apostles. Hard by this he visited the Church yard of S. Peters, where he saw the Pyramide that Iulius Caesar brought out of Africa; it stood in Faustus his time leaning against the Church wall of Saine Peters, but now Papa Sixtus hath erected it in the niddle of S. Peters Church yard; it is 24. fathom long and at the lower end sixe fathom seuerre square, and so forth smaller upwards, on the top is a Crucisise of beaten golde, the stone standeth on fourre Lyons of brass. Then he visited the seuen Churches of Rome, that were S. Peters, S. Pauls, S. Sebastians, S. John Lateran, S. Laurence, S. Mary Magdalene, and S. Marie maiora: then went he

without the towne, where he saw the conduits of water that runne se-
well through hill and dale, bringing water into the town fifteen Italian
miles off: other monuments he saw, too many to recite, but amongst
the rest he was desirous to see the Popes Pallace, and his manner of ser-
vice at his table, wherefore he and his Spylt made themselves invi-
table, and came into the Popes Court, and priuie chamber where he was,
there saw he many scruautes attendant on his holines, with many a flat-
tering Hypocryt carrying of his meate, and there hee marked the
Pope and the manner of his service, which hee seeing to bee so sumptuous,
curable and sumptuous; he (quoth Faustus) Why had not the Diuel
made a Pope of me? Faustus saw notwithstanding in that place those
that were like to himselfe, prouid, stout, willfull, gluttonous, drunkeards,
whoremongers, breakers of wedlocke, and followers of all manner of
ungodly exercises: wherefore he said to his Spylt, I thought that I
had been alone a hogge, or poore of the diuels; but he must beare with
me yet a little longer, for these hogges of Rome are already fatned, and
fested to make his roste-meate, the Diuel might doe well nowe to spic
them all and hane them to the fire, and let him summon the Nunnes to
turne the spis: for as none must confesse the Nunne but the Frier, so
none should turne the rosting Frier but the Nunne. Thus continued
Faustus three dayes in the Popes Pallace, and yet had no lust to his
meate, but stod still in the Popes chamber, and saw every thing what-
soeuer it was: on a time the Pope would haue a feast prepared for
the Cardinall of Pauia, and for his first welcom the Cardinall was
bidden to dinner: and as he late at meate, the Pope would euer be bles-
sing and crossing ouer his mouth; Faustus could suffer it no longer, but
by with his fist and smote the Pope on the face, and withall he laughed
that the whole house might heare him, yet none of them sawe him nor
knew where he was: the Pope perswaded his company that it was a
damned soule, commanding a masse presently to be said for his deince-
rie out of Purgatory, whitch was done: the Pope sat still at meate,
but when the latter partie came in to the Popes bord, Doctor Faustus
laid hands thereon saying; this is mine: & so he too... with dish & meate
& fled unto the Capitol of Campadolia, calling his spirit unto him and
said: come let vs be merry, for thou must fetch me some wine, & the cup
that the Pope drinkest of, & herc vpon monte caual will wee make good
cheare in spight of the Pope & al his fat abbis lubbers. His spylt hear-
ing this, departed towards the Popes chamber, where he found the
pee sitting and quassing: wherefore he tooke from before the Pope the
fairest peice of plate or drinking goblet, & a flaggon of wine, & brought
it

it to Faustus; but when the Pope and the rest of his crue percelued they were robbed, and knew not aser what sorte they perswaded themselves that it was the damned soule that before had vexed the Pope so, & that smote him on the face, wherefore he sent commandement through al the whole Citie of Rome, that they shoule say Mass in eucry Church, and ring al the bels soz to lay the walking Spirit, & to curse him with Bells Booke, and Candle, that so inuisiblie he had mislused the Popes holinesse, with the Cardinall of Pavia, and the rest of their company: but Faustus notwithstanding made good cheare with þ which he had beguiled þ pope of, and in the middest of the oder of Saint Barnards bare footed Friers, as they were going on Procescion through the market place, calleþ Campa de fiore, he let fall his plate dishes and cup, and withall so a farewell he made such a thunder-clap and a stome of raine, as though Heauen and earth shoule haue met togeether, and so he left Rome, and came to Millain in Italie, neere the Alpes or borders of Switzerland, where hee prayed much to his Spirit the pleasanuisse of the place, the Citie being founded in so braue a plaine, by the whiche ranne most pleasane riuers on euerie side of the same, hauing besides within the compasse or circuit of seuen miles, seuen small Seas: he sawe also therein many faire Pallaces & goodly buildings, the Dukes Palace, and the mighty strong Castle, which is in maner halfe the bignes of the towne. Moreover, it liked him well to see the Hospital of Saint Maryes, with diuers other things. He did nothing there worthy of memorie, but hee deparced backe agayne towards Bologna, and from thence to Florence, where hee was well pleased to see the pleasant walke of Merchants, the goodly vaults of the citie, for that almost the whole City is vaulted, & the houses themselues are built outwardly, in such sorte that the people may go vnder them as vnder a vault: then hee perused the sumptuous Church in the Dukes Castle called Nostra Donna, our Ladies Church, in which he saw many monuments, as a Marble doore most huge to looke vpon: the gate of the Castle was Bell metall, wherein are grauen the holy Patriarches, with Christ and his twelue apostles, and diuers other histories out of the olde and new Testament. Then went he to Sena, where he highly prayed the church and Hospital of Santa Maria formosa, with the goodly buildings, and especially the fayrenesse and greatnessse of the Citie, and beautefull women. Then came he to Lyons in France, where hee markeþ the situation of the Citie, which lay betweene two hilles, inuironed with two waters: one worthy monument in the citie pleased him wel, that was the great Church with the Image therin; he commended þ Citie

¶ It is highly for the great resore that it had unto it of strangers. From thence he went to Cullin, which lieth upon the River of Rhine, wherein he saw one of the auncientest monuments of the worlde, the whiche was the Tombe of the three Kings that came by the Angel of God, & their knowledge they had in the starre, to worship Christ: which when Faustus saw, he spake in this manner. Ah, alas good men how haue you erred and lost your way, you should haue gone to Palestina and Bethlehem in Iudea, how came you hither? or belike after your death you were shrowne into Mare Mediterraneum about Tripolis in Syria; and so you fleted out of the Straights of Giblaterra into the Ocean Sea, and so lucb the bay of Portugal; & not finding any rest you were driven amongst the coasts of Galicia, Biskay, and France, and into the narrow Seas, then from thence into Mare Germanicum, and so I think taken vp about the towne of Dort in Holland, you were brought to Cullin to bee buried: or else I think you came more easily with a whicle-wind ouer the Alpes, and being shrowne into the River of Rhine, it conuayed you to this place, where you are kept as a monument? There sawe he the Church of S. Ursula, wher remaynes a monument of the 1000. Virgins: he pleased him also to see the beauty of the women. Not farre from Cullin lyeth the towne of Ach, where he saw the gorgeous Temple that the Emperour Carolus quartus built of Marble stone for a remembrance of him, to the end that all his successors shold there be crowned. From Cullin and Ach, he went to Geuf, a Cittie in Sauoy, lying neare Switzerland: it is a towne of great traffike, the Lorde therof is a Bishop, whose Wine-celler Faustus, and his Spirit visited for the loue of his good wine. From thence he went to Strasburg, where he beheld the sayest steeple that euer he had seeue in his life before, for on each side therof he might see through it, even from the couering of the Minister to the top of the Pinnacle, and it is named one of the wonders of the worlde: wherefore he demanded why it was called Strasburg: his Spirit answerev, because it hath so many high wayes comming to it on every side, for Stras in Dutch is a high way, and hereof came the name, yea (sayd Mephophilis) the Church whiche thou so wonderest at, hath more revenues belenging to it, then the twelve Dukes of Slesia are worth, for there pertaine vnto this Church 55. Townes, and 463. Villages besides many houses in the Towne. From hence went Faustus to Basile in Switzerland, whereas the River of Rhine runneth through the towne, parting the same as the River of Thames doth London: in this towne of Basile he saw many rich monuments, the towne walled with brick, and round about without it goeth a great trench:

no Church pleased him but the Jesuites Church, which was so knaps, troublis, buttled, and beset full of Alabaster pillars. Faustus demanded of his Sprite, how it tooke the name of Basyl: his Sprite made answere and saide, that before this Cittie was founded, there vled a Basiliscus, a kynge of Serpent, this Serpent killed as many men, women, and children, as he tooke a sight of; but there was a Knyght that made hymselfe a couer of Chyrtall to come ouer his head, and so downe to the ground, and being first couered with a blakke clsth, ouer that he put the Chyrtall, and so boldlic went to see the Basiliscus, and finding the place where he haunced, he expected his comynge, even before the mouth of her daue: where standing a while, the Basylike came forth, who, when shee sawe her owne venomous shadowe in the Chyrtall, shew split in a thousand peeces; wherefore the Knyght was richlie rewarded of the Emperour: after the which the Knyght founded this Towne upon the place where he had slaine the Serpent, and gaue it the name of Basyl, in remembrance of his deede.

From Basyl Faustus went to Coslitz in Sweitz, at the head of the Rhine, where is a molt sumptuous Bidge, that goeth ouer the Rhine, even from the gates of the Towne vnto the other side of the streme: at the head of the Riuere of Rhine, is a small See, called of the Switzers the black See, twentie thousand paces long, and fiftie hundred paces broad. The towne Coslitz vole the name of this, the Emperour gaue it to a Clowne for expounding of his riddle, wherefore the Clowne named the Towne Coslitz, that is in English, cost nothing. From Coslitz hee came to Vlme, where hee sawe the sumptuous Towne-house buile by two and fiftie of the ancient Senators of the Cittie, it tooke the name of Vlma, for that the whole land thereabout are full of Elmes: But Faustus minding to depart from thence, his Sprite saide vnto hym: Faustus thinke on the towne as thou wilst, it hath thre Dukedomes belonging to it, the which they haue bought with readie monie. From Vlme, he came to Wattzburg the chieff towne in Frankelande, wherein the Bishop altogether keepeþ his Court, through the which Towne passeth the Riuere of Mayne that runnes into the Rhine: thereabout groweth strong and pleasant wine, the whch Faustus wel proeued. The Castle standeth on a hill on the North side of the Towne, at the foote whereof runneth the Riuere: this Towne is full of beggerlie Fryers, Nunnes, Priesles, and Jesuites: for there are fiftie sortes of vegging Friars, besydes thre Cloysters of Nunnes. At the foote of the Castle standis a Church, in the which there is an Alter, where are ingraven all the fourre Elementis, and all the orders and degrées in Heauen, that any man

man of understanding whosoeuer that hath a sight thereof, will say that
it is the artifciallest thing that ever he beheld. From thence he weng
to Norenberg, whither as he weng by the waie, his Spypre enformed
him that the Towne was named of Claudius Tiberius the Sonne of
Nero the Tyrant. In the Towne are two famous Cathedrall Chur-
ches, the one called Saint Sabot, the other Saint Laurence; in which
Church hangeth al the reliques of Carolus Magnus, that is his cloake,
his hose and doublet, his sworde and Crowne, his scepter, and his
Apple. It hath a very gorgious gilden Conduit in the market of
Saint Laurence, in which Conduit, is the speare that thrust our Sa-
uour into the side, and a peice of the holy Crosse; the wall is called the
saye wall of Norenberg, and hath 528. Streates, 160. wells, fourre
great, and two small clockes, sixe great gales, and two small dooors,
eleuen stone bridges, twelve small hills, ten appoynted market pla-
ces, threene common horhoules, ten Churches, within the Towne
are threene wheeles of water-mills; it hath 122. tall shippes, two migh-
tie Towne walls of heuen stone and earth, with very deepe truches.
The walls haue 180. Towers about them, and fourre faire plat-
formes, ten Apothecaries, ten Doctors of the common lawe, fourre
teene Doctors of Phisicke. From Norenberg, hee went to Auspurg,
where at the breake of the day, he demaunded of his Spypre wherebpa
on the Towne tooke his name: this Towne (saith he) hath had many
names, when it was first built, it was called Vindelica: secondly, it
was called Zizaria, the yron bridge; lastly by the Empyroure Octavius
Augustus, it was called Augusta, and by corruption of language the
Germanes haue named it Auspurg. Now for because that Faustus
had been there before, he departed without visiting their monuments
to Rauenspurg, where his Spypre certificid him that the Cittie had
had seuen names, the first Tyberia, the second Quadratis, the third
Hyaspalis, the fourth Reginopolis, the fift Imbrapolis, the sixt Ratis-
bona, lastly Rauenspurg. The situation of the Cittie pleased Faus-
tus well, also the strong and sumptuous buildings: by the walls
thereof runneth the River of Danubia, in Dutch cal'ed Donow, into
the whiche not farre from the compasse of the Cittie, falleth nearehand
threescore other small Rivers and fresh waters. Faustus also liked the
sumptuous stone bridge ouer the same water, with the Church stan-
ding thereon, the whiche was founded 115. the name whereof, is cal-
led S. Remedian: in this towne Faustus went into the celler of an In-
holder, and let out all the Wine and Beere that was in his Celler.
After the whichefeat he returned unto Mentz in Bauaria, a right p[er]ince.

In Towne, the Towne appeared as if it were newe, with great streates therein, both of breadth and length: from Mentz to Salzburg, where the Bishop is alwates resident: here sawe he all the commodities that were possible to be seene, for at the hill he sawe the sopine of Abel made in Christall, an huge thing to looke vpon, that every yeaer groweth bigger and bigger, by reason of the freezing colde. From hence, hee went to Vienna, in Austria: this towne is of so great antiquite, that it is not possible to finde the like: in this towne (said the Spirite) is moore Wine then water, for all vnder the towne are wells, the which are filled every yeaer with wine, and all the water that they haue, runneth by the towne, that is the Rѣue Danubia. From hence, hee went unto Prague, the chiese Citie in Bohemia, this is deuided into thre parces, that is, olde Prague, new Prague, and little Prague. Little Prague is the place where the Emperours Courte is placed vpon an exceeding high mountaine: there is a Castle, wherciu are two fayre Churches, in the one he found a monument, which might well haue been a miter to himselfe, and that was the Sepulchre of a notable Coniurer, which by his Magick had so enchanted his Sepulchre, that wha so euer set foote thereon, shold be sure never to dye in their beds. From the Castell he came downe, and went ouer the Bridge. This Bridge hath twentie and fourre Arches. In the middle of this Bridge stands a very fayre monument, being a Crosse builded of stony, and most artificially carued. From thence, he came into the olde Prague, the which is separated from the new Prague, with an exceeding deepe ditch, and round about inclosed with a wall of Bricke. Unto this is adioyning the Jewes Towne, wherein are thirteene thousand men, women, and Childdren, all Jewes. There he viewed the Colledge and the Garden, where all manner of sauage Beasts are kept; and from thence, he set a compasse rounde about the thre townes, wherat he wounded greatly, to see so mighty a Citie to stand all within the walles. From Prague, hee steeue into the ayre and bethought himselfe what hee might doe, or which way to take, so hee looked round about, and beholde, he had espied a passing faire City which lay not farre from Prague, about some fourte & twentie miles, and that was Breslaw in Sclesia; into which when he was entred, it seemed to him that hee had been in Paradies, so neate and cleane was the streates, and so sumptuous was their buildings. In this Citie he sawe not many wonders, except the Rosyn Virgin that standeth on a Bridge ouer the water, & vnder p which maner with a mil like a powder mil, which Virgin is made to do executio vpon those disobedient towne-boyns þ be so wilde, þ their parents canot

hidle them; which when any such are found with some hainous offence, turning to the shame of their parents and kindred, they are brought to kisse this Virgin, which openeth her armes, the person then to bee executed, kisseth her, then doth she close her armes together with such violence, that she crusheth out the breath of the person, breaketh his bulke, and so dieth: but being dead, she openeth her armes againe, and letteþ the partie fall into the Well, where he is stamped in small morsels, whiche the water carrieth away, so that not any parte of him is found againe. From Breslaw he went toward Cracouia, in the Kingdome of Polonia, where he beheld the Academic, the which pleased him wonderful well. In this Cittie the King most comumently holdeth his Court at a Castel, in which Castell are many famous monuments. There is a most sumptuous Church in the same, whiche standeth a siluer alter gilded, and set with rich stones, and ouer it is a conuertance full of all maner siluer ornaments belonging to the Spasse. In the Church hangeþ the lawe bones of an huge Dragon that kept the Rocke before the Castel was edifted thereon. It is full of all maner hantion, and hath alwates bicual for three yeaþ to serue 2000. men. Through the towne runneth a riuere called the Vistula or Wissel, where ouer is a faire woodþen bridge. This water deuylþ the towne and Casinere, in this Casinere dwelleþ the Jewes being a small walled towne by themselues, to the number of 2500. men, women, and Children. Within one mille of the towne there is a salt mine, where they finde stones of pure salt of a 1000. pound, or 900. pound, or more in waight, and that in great quantite. This salt is as black as the Newcastle coales when it comes out of the mines, but being beaten to powder, it is as white as snowe. The like they haue foure mille from thence, at a towne called Buchnia. From thence Faustus went to Sanderz, the Caputane thereof was called Don Spiket Jordan, in this towne are many monuments, as the tombe or sepulchre of Christ, in as ample maner as that is at Jerusalem, at the proper costes of a Gentleman that went thrice to Jerusalem from that place, and returned againe. Not far from that towne is a new towne, wherein is a Nunrie of the orde of Saint Dioclesian, into whiche orde may none come, except they be Gentlewomen, and well formed and faire to looke upon, the which pleased Faustus well: but haing a desire to traualle farther, and to see more wonders, mountynge up towards the East, ouer many lands and prouinces, as into Hungaria, Transilvania, Shede, Ingratz, Sardinia, and so into Constantinople, where the Wurkissh Emperor kept his Court. This Cittie was surnamed by Constantine the founder thereof, being builded of very faire stonye. In the same

the great Turke hath three faire Pallaces, the wals are strong, the pinnacles are very huge, and the streetes large ; but this liked not Faustus, that one man might haue so many wifes as he would. The Seaxun-
neth hard by the Cittie, the wall hath eleven Gates: Faustus abode there
a certaine tyme to see the manner of the Turkish Emperours ser-
vice at his table, where hee saw his roiall service to bee such, that hee
thought if all the Christian Princes shoulde banquett together, and every
one adorne the feast to the vittermost, they were not able to compare with
the Turke for his table, and the rest of his Countrey seruice, wherefore
it so spighted Faustus, that hee bowed to bee revenged of him, for his
vompe he thought was more fit for himselfe : wherefore as the Turke
sat and eate, Faustus shewed him a little apish play : for rounde about
the priuie Chamber, he sent forth flashing flames of fire, insو much,
that the whole company forsooke their meate and fled, except onely the
great Turke himselfe, him Faustus had charmed in such sorte, that hee
could neither rise nor fall, neither could any man pull him vp. With
this was the Hall so light, as if the Sunne had shined in the house, then
came Faustus in sygne of a Poynt to the great Turke, saying, all haile
Emperour, now art thou honoured that I so worthily appeare vnto
thee as thy Mahumet was wont to doe, herevpon he banished, and for-
with it so thundred, that the whole Wallace Shooke : the Turke great-
ly merueiled what this shoulde bee that so vexed him, and was perswa-
ded by his chiefe counsailers, that it was Mahumet his Prophet, the
which had so appeared vnto them, wherevpon the Turke commaunded
them to fal downe on their knees, and to give him thankes for doeing
them so great honoures, to shew himselfe vnto them ; but the next day
Faustus went into the Castell where hee kept his Clues and Cor-
tubines, in the which Castel might no man vpon paine of death come,
except those that were appointed by the great Turke to doo them ser-
vice, and they were all gelded, Which when Faustus perceiued, he said
to his Spirit Mephophilus, how likkest thou this sport, are not these
faire Ladies greatly to be pitied, that thus consume their youth at the
pleasure of one onely man ? Why (quoth the Spirit) maist not thou
instead of the Emperour, imbrace his fairest Ladies, doe what thy heart
desireth herein, and I will aide thee, and what thou wilst, thou shalt
have it performed : wherefore Faustus (being before this counsail
apt enough to put such matters in practize) caused a great fogge to
hee round about the Castell, both within and without, and he him-
selfe appeared amongst the Ladies in all things as they use to paine
their Mahumet, at which sight the Ladies fell on their knees, and

worshipped him, then Faustus tooke the fairest by the hand, and led her into a chamber, where after his maner hee fell to dalliance, and thus he continued a whole day and night: and when hee had delighted himselfe sufficiently with her, hee put her away, and made his spirite hysing him another, so likewise hee kept with her 24. houres play, causing his spirit to fetch him most vainty fare, and so hee passed away sixe daies, hauing each day his pleasure of a sundry Lady, and that of the fairest, all which time, the fog was so thick, and so slinking, that they within the house thought they had been in hell, for the time, and they without wondred thererat, in such sort, that they went to their prayers calling on their God Mahumet, and worshipping of his Image. Wherefore the syxt day Faustus exalted himselfe in the arme, like to a Pope, in the sight of the great Turke and his people, and hee had no sooner de- parted the Casteil, but the fogge banished away, whence presently the Turke sent for his Clues and Concubines, demanding of them if they knew the cause why the Casteil was beset with a mist so long: they said, that it was the God Mahumet himselfe that caused it, and how he was in the Casteil personally full sixe daies, and for more certaintie, he hath been with vs these sixe nightes one after another. Wherefore the Turke hearing this fell on his knees, and gaue Mahumet thanks, desiring him to forgive hym for being offended with his visiting his Casteil and wifes those sixe dayes: but the Turke commanded that those whome Mahumet had laine by, should bee most carefully looked unto, persuading himselfe (and so did the whole people that knewe of it) that out of these Mahumet shold be raised a nigher generation, but first he demanded of the sixe Ladies if Mahumet had had accuall co-pulation with them, according as earthly men haue, yea my Lorde Quoth one, as if you had been there your selfe, you could not haue minded it, for hee lay with vs stark naked, kissed and colled vs, and so delighted me, þ for my part, I wold hee came two or three times a week to serue me in such sort againe. From hence, Faustus went to Alka, the which before time was called Chairam, or Memphis, in this Citie the Egypitian Souldane holdeth his Court. From hence the riuer Nilus hath his first head and spring, it is the greatest fresh-water riuer that is in the whole world, and alwaies when the Sunne is in Cancer, it overfloweth the whole land of Egyp: then hee returned againe towards the North-east, and to the towne of Ofen and Sabatz in Hungaria. This Ofen is the chiefeſt Citie in Hungaria, and standeth in a fertile ſoyle, wherein groweth moſt excellene wine, and not farre from the towne there is a well, called Zipzar, the water whereof changeth from

into Copper; here are mines of gold and siluer, and all maner of mettall, we Germains call this towne Ofen, but in the Hungarian speech is it a Start. In the towne standeth a very faire Castell, and very well fortifiid. From hence he went to Austria, and through Slesia into Saxony, unto the townes of Magdeburg and Liptzg, and Lubeck. Magdeburg is a Bishoppick: in this Citie is one of the pitchers wherein Christe changed the water into wine at Cana in Galile. At Liptzg nothing pleased Faustus so well as the great vespell in the Castell made of wood, the which is bounde about with 24. yron hoopes, and euery hoope waighteth 200. pound waight, they must goe bypon a ladder of 30. steps high before they can looke into it: hee saw also the new church-yard, where it is walled, and standeth bypon a faire plaine, the yard is 200. paces long, and round about in the inside of the wall, are goodly places seperated one from each other to see sepulchers in, which in the middle of the yard standeth very sumptuous: therein standeth a pulpit of white woorke and golde. From hence bee came to Lubeck and Hamburg, where he made no abode, but away againe to Erfort in Duringen, where he visisted the Freskold, and from Erfort bee went home to Wittenberg, when he had seene and visisted many a strange place, being from home one yeare and a halfe, in which time he wrought more wonders than are here declared.

How Faustus had a sight of Paradise. Chap. 23.

After this, Doctor Faustus set forth againe, visisted these countrees of Spaine, Portugal, France, England, Scotland, Denmark, Sweden, Poland, Muscovy, India, Cataia, Africa, Persia, and lastly into Barbaria amongst the Blacke mores, and in all his wandring he was desirous to visit the auncient monuments and mighty hills, amongst the rest behelving the high hill callef the Treno Riese, was desirous to rest upon it: from whence bee went into the Isle of Brittanay, wherein bee was greatly delighted to see the faire water and warme Bathes, the diuers sortes of mettall, with many precious stones, and diuers other commodities the which Faustus brought thence with him, bee was also at the Orchades behinde Scotland, where bee saw the tree that bringeth forth fruite, that when it is ripe, openeth and falleth into the water, whereof ingewirth a certayne kinde of fowle or Bird: these Islands are in number 23. but 10. of them are not habiteable, the other 13. are inhabited: from hence, he went to the hill of Caucasus, which is the highest in all that Tropick, it litleth aere þ borders

of Scythia, wheron Faustus stode and beheld many landes and kyngdomes. Faustus being on such an high hill, thought to looke ouer all the world and beyond, for he ment to see Paradise, but he durst not communicate with his Spire thereof: and being on the hill of Caucasus, hee sawe the whole lande of India and Scythia, and towards the East as hee looked he sawe a myghtie cleare stike of fire commynge from heauen vp on the earth, even as it had beene one of the beanies of the Sunne, he sawe in the valley foure myghty waters springing, one had his course towards India, the second towards Egypt, the thrid & fourth towards Armenia. When he sawe these, he would needes knowe of his Spire what waters they were, and from whence they came. His Spire gave him gently an answeare, saying; it is Paradise that lieth so farre in the East, the garden that God himselfe hath planted with all maner of pleasure, and the stike streme that thou seeest, is the walles or defence of the garden, but that cleare light that thou seeest so farre off, is the Angell that hath the custodie thereof, with a sterie sworde: and althoough that thou thinkest thy selfe to bee hard by, thou hast yet farther thither from hence, then thou hast ever beene: the water that thou seeest deuided in foure partes, is the water that issuing out of the Well in the middle of Paradise. The first is called Ganges or Phison, the second, Gibon or Nilus, the third Tigris, and the fourth Euphrates, also thou seeest that hee standeth vnder Libra and Aries right vp towards the Zenith, and vpon this stike wall standeth the Angell Michael with his flaminng sword to keep the tree of life the which he hath in charge; but the Spire said vnto Faustus, neither thou, nor I, nor any after vs, yea all men whosoeuer are deyded to vistte it, or to come any neare theren we be.

Of a certaine Comet that appeared in Germanie, and how Doctor Faustus was desired by certaine friends of his to knowe the meaning thereof. Chap. 24.

In Germanie ouer the towne of S. Eizleben was seene a myghtie great Comet, whereat the people wondered; but Doctor Faustus being there, was asked of certaine of his friends his judgement or opinion in the matter. Wherupon hee answered, it falleth out often by the course and change of the Sunne and Moone, that the Sunne is vnder the earth, and the Moone aboue; but when the Moone draweth neere the change, then is the Sunne so strong that hee taketh away all the light of the Moone, in such sorte that he is as red as blode and

and to the contrary, after they haue been together, the Moone taketh her light againe from him, and so increasing in light to the full, She will be as red as the Sun was before, and changeth herselue into diuers and sundry colours, of the which springeth a prodigious monster, or as you call it, a Comet, which is a figure or token appoynted of God as a forewarning of his displeasure: as at one time hee sendeth hunger, plague, sword, or such like: being all tokenes of his judgement: the which Comet commeth through the coniunction of the Sun & Moone begetting a monster, whose father is the Sunne, and whose mother is the Moone, (O and I).

A question put foorth to Doctor Faustus, concerning the Starres.

Chap. 25.

There was a learned man of the towne of Halberstat, named N.V. W. invited Doctor Faustus to his table, but falling into communication before supper was ready, they looked out of the windowe, and seeing many starres in the firmament, this man being a Doctor of Physick and a good Astrologian, sayd: Doctor Faustus, I haue invited you as my guest, hoping that you will take it in good part with me, and withall I request you to impart vnto me some of your experience in the Starres and Planets. And seeing a Starre fall, hee sayd: I pray you Faustus, what is the condition, qualitie, or greatness of the Starres in the firmament: Faustus answered him: My friend and Brother, you see that the Starres that fal from heauen when they come on y^e earth they be very small to our thinking as cādles, but being fixed in the firmament there are many as great as this Citie, some as great as a Province or Dukedom, other as great as the whole earth, other some farre greater then the earth: for the length & breadth of the heauens is greater than the earth twelue times, and from the heighth of the heauens there is scarce any earth to be seene, yea the Planets in the heauens are some so great as this land, some so great as the whole Empire of Rome, some as Turkie, yea one so great as the whole world.

Howe Faustus was asked a question concerning the Sptridges that yexe
men. Chap. 26.

That is most true (sayth bee to Faustus) concerning the Starres
and planets: but I pray you in what kinde or maner doe the sp-
ties vse or yexe men so little by day, and so greatly by night?
Doctor Faustus answered: because the sptridges are by GOD forbiidden
the lighc, their dwelling is in darknesse, and the clearer the Sunne
shinch, the further the Spirits haue their abiding from it, but in the
night when it is darke, they haue their familiaricie and abiding neere
vno vs men. For alchough in the night we see not the Sunne, yet the
brightnes thereof so lighnesh the first moring of the firmament as ic
doth h on earth in the day, by which reason we are able to see the Stars
and Planets in the night, euen so the rayes of the Sunne pearcing vp-
wards into the firmament, the Spirits abandon the place, and so come
neere vs on earth in the darknes, filling our heads with heauy dremes
and sond fantasies, with schriching and crying in many deformed shap-
es: as sometimes when men go forth without light, there falleth to them a
feare, that their hayze standeth an end, so many stari in their sleepe:
thinking there is a Spirit by him, gropeth or feelceth for him, going
round about the house in his sleep, & many such like fantasies: and all
this is so because that in the night the Spirits are more familiarly by-
vs than we are dekeous of their company, and so they cary vs, blinding-
vs and plaguing vs more than we are able to perceue.

How Doctor Faustus was asked a question concerning the Starres that
fall from Heauen, Chap. 27.

Doctor Faustus being demanded the cause whp the Starres fell
from Heauen, he answered: that is but our opinion; for if one
Starre fall, it is the great iudgement of God vpon vs, as a
forewarning of some great thing to come: for when we thinke that a
Starre falleth, it is but as a sparcle that issueth from a candle or a flaine of
fire, for if it were a substantiall thing, we shoulde not so soone loose the
sight of them as we doo. And likewise, if so be that we see as it were a
creame of fire fall from the firmament, as oft it happeneth, yet are
they no Starres, but as it were a flaine of fire vanishing, but the
Starres are substantiall, therefore are they firme and not falling: if
there

therell fall any, it is a signe of some great matter to come; as a scourge
vpon a people excountrey, and then such Scarre falling; the gates of hea-
uen are opened; and the cloutes send sooth floods, or other plagues, to
the danimage of the whole land and people.

How Faustus was asked a question as concerning thunder. Chap. 28.

THE moneth of August, there was ouer Wittenberg a myghty
great lightning and thunder, and as Doctor Faustus was iesting me-
tally in the market place with certaine of his friends and companions
being Phisit. &c, they bethred him to tel them the cause of that weathur.
Faustus answered: it hath beene commonly seene heretofore, that before
a thunder-clap falleth a shoure of raine or a gale of winde, for commonly
after a winde followeth a raine, and after a rayne a thunderclap; such
things come to passe when the fourte windes meete together in the hea-
uenes, the ayrie cloudes are by force beatē against the fixed chrysstellin
firmament, but when the ayrie cloudes meet with the firmament they
are congaled, and so strike & rush against the firmament, as great pess-
es of pee when they meet on the water; the echo thereof soundeth in
our eare's, and that we call thunder, which indeede is none other than
you haue heard.

The third and last part, of Doctor Faustus his mery conceit, shewing after
the what sort he practised Necromancie in the Courts of great Princes,
& myf: &c, and lastly of his fearfull and pitifull ende.

How the Emperour Carolus quintus requested of Faustus to see some
of his cunning, whereunto he agreed. Chap. 29.

THE Emperour Carolus the fift of that name was personally
with the rest of his Nobles and gentlemen at the towne of Inz-
bruck where he kept his court, unto the which also Doctor Fa-
ustus resorted, and being there well knowne of diuers Nobles & gentle-
men, he was inuested into the court to meat, even in the presence of the
Emperour: whom when the Emperour saw, hee looked earnestly on
him, thinking him by his looks to be some wonderfull fellow, wherefore
he asked one of his Nobles whom he shold be: who answered that he
was called Doctor Faustus, Whereupon the Emperour held his peace
vntill

The famous History

50

vntill he had taken his repast, after whiche hee called vnto him Faustus, into the priuate chamber, whiche being come, he sayd vnto him: Faustus, I haue heard much of thee, that thou art excellent in the black Arte, and none like thee in mine Empire, for men say that thou hast a familiar Spirit with thee, & that thou canst do what thou list: it is therefore (saith the Emperour) my request of thee that thou let me see a profe of thine experiance, and I woulde vnto thee by the honour of mine Empire all Crowne, none euill shall happen vnto thee for so dooing. Whereupon Doctor Faustus answered his Maiestie, that vpon those condicions he was ready in any thing that he could, to doe his highnes commandement in what seruice he would appoynt him. Well, then heare what I say (quoth the Emperour.) Being once solitarie in my house, I called to mind mine elvers and auncesters, how it was possible for them to attaine vnto so great a degré of authoritie, peaso high, that vnto the successors of that line are, neuer able to come neare. As for example, the great and mighty monarch of the worlde Alexander magnus, was such a lanterne & spectacle to all his successors, as the Cronicles makes mention of so great riches, conquering, and subduing so many Kingdomes, the which I and those that follow me (I feare) shall neuer bee able to attaine vnto: wherefore, Faustus, my hearty desyre is that thou wouldest vouchsafe to let me see that Alexander, and his Paramour, the which was praysed to be so sayre, and I pray thee shew me them in such sorte that I may see their personages, shape, gesture & apparel, as they used in their life time, and that here before my face; to the ende that I may say I haue my long desire fulfilled, & to prayse thee to be a famous man in thine arte and experiance. Doctor Faustus answered: My most excellent Lord, I am ready to accomplitsh your request in all things, so farre soorth as I and my Spirit are able to perfourme: yet your Maiestie shall know, that their dead bodies are not able substantially to be brought before you, but such Spirits as haue seene Alexander and his Paramour aliuine, shall appere vnto you in manner and forme as they both liued in their most florishing time: and herewith I hope to please your imperial Maiestie. Then Faustus went a little aside to speake to his Spirit, but he returned againe presently, saying: now if it please your Maiestie you shall see them, yet vpon this condition that you demand no question of them, nor speake vnto them, which the Emperour agreed vnto. Whereupon Doctor Faustus opened the priuate chamber doore, where presently entred the greare and mighty Emperour Alexander magnus, in all things to looke vpon as if he had been a

line,

Iue, in proportion a strong thick set man, of a middle stature, blacke
hayre, and that both thick and curled haire and beard, red cheeke, and
a broade face, with eyes like a Basiliske, hee had on a compleat harness
burnished and grauen exceeding rich to looke vpon; and so passing to-
wards the Emperour Carolus, he made lowe and reverent curtesie:
whereat the Emperour Carolus would haue stooode vp to receive and
greete him with the like reverence, but Faustus tooke holde of hym and
would not permit him to doe it. Shortly after Alexander made humble
reuerence and went out againe, and comming to the doore his Para-
mour met hym, she comming in, she made the Emperour likewise re-
urence, she was clothed in blew Vellue, wrought and embroidered
with pearle and golde, she was also excellent faire like Mysie & blood
mixed, tall and slender, with a face round as an Apple, and thus shee
passed certaine times vp and downe the house, which the Emperour
marking, sayd to himselfe: now haue I seene two persons, which my
heart hath long wished for to beholde, and sure it cannot otherwise be,
sayd he to himselfe, but that the Spytis haue changed themselues into
these formes, and haue not deceiued me, calling to his minde the woman
that rayseb the Prophet Samuel: and for that the Emperour would be
the more satisfiied in the matter, he thought, I haue heard say, that be-
hind her necke she had a great wart or wenne, wherefore he tooke Fau-
stus by the hand without any words, and went to see if it were also to be
seen on her or not, but he perceiving that he came to her, bowed downe
her neck, where he saw a great wart, and heruppon shee banished, lea-
ving the Emperour and the rest well contented.

How Doctor Faustus in the sight of the Emperour coniured a payre
of Harts hornes vpon a Knights head that slept out of a cagement.
Chap. 30.

When Doctor Faustus had accomplished the Emperours de-
sire in all things as he was requested, he went soorth into a
gallerie, and leaning ouer a rayle to looke into the priuie
garden, he saw many of the Emperours Courtiers walking and tal-
king together, and casting his eyes now this way, now that way, he es-
pyed a Knight leaning out at a window of the great hall; who was
fast asleepe (for in those dayes it was hote) but the person shal be
namelesse that slept, for that he was a Knight, although it was done to

a little disgrace of the Gentleman: it pleased Doctor Faustus, through the helpe of his Spirit Mephistophilis, to steme vpon his head as hee slept, an huge payre of Harts hornes, and as the Knight awaked thinkeing to pul in his head, hee hit his hornes against the glasse that the panes therof flew about his eares. Think here how this good Gentleman was vexed, for he could neither get backward nor forward; which when the Emperour heard at the courtiers laugh, and came forth to see what was hapened, the Emperour also whē he beheld the Knight which so sayre a head, laughed heartily thereat, and was therewithall well pleased: at last Faustus, made him quide of his hornes agayne, but the Knight perceiued how they came, &c.

How the aboue mentioned Knight went about to be revenged of Doctor Faustus. Chap. 31.

Doctor Faustus tooke his leaue of the Emperour and the rest of the Courtiers, at whose departure they were sorry, giuing him many rewards and gifts: but being a league and a halfe from the Cittie he came into a Wood, where he beheld the Knight that hee had leested with at the Court with other in harnesse, mounted on sayre palstrayes, and running with full charge towards Faustus, but he seeing their intent, ran towards the bushes, and before he came amongst the bushes he returned againe, running as it were to meet them that chased him, wherupon sodainly al the bushes were turned into horsemen, whch also ran to incouter with the Knight & his company, & comming to the, they closed the Knight and the rest, & told them that they must pay their ransome before they departed. Wherupon the Knight seeing himselfe in such distresse, besought Faustus to be good to them, which he denied not, but let them lose, yet he so charmed them, that eucry one, Knight & other for the space of a whole moneth did weare a payre of Goates hornes on their browes, and every Palstry a payre of Ore hornes on their head: and this was their penance appoynted by Faustus, &c.

How three young Dukes being together at Wittenberg to behold the Vniuersitie, requested Faustus to help them at a wish to the towne of Menchen in Bauaria, there to see the Duke of Bauaria his sonnes wedding. Chap. 32.

Three worthy young Dukes, the which are not here to bee named, but being students altogether at the Vniuersitie of Wittenberg; met

met on a time altogether, where they fell to reasoning concerning the pompe and brauery that would be at the Cittie of Menchen in Bauaria, at the Wedding of the Dukes Sonne, wishing themselves there but one halfe houre, to see the manner of their iollity; to whom one replied, saying to the other two Gentlemen, if it please you to giue mee the hearing, I wil giue you good counsell that we may see the wedding, and be here againe to night, and this is my meaning; let vs send to Doctor Faustus, make him a present of some rare thing and so open our mindes unto him, desiring him to assist vs in our enterprise, and assure ye he will not denie to ffullill our request. Hereupon they al concluded, sent for Faustus, tolde him their minde, and gaue him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, and promised to furthir their tourney to the velermost. And when the time was come that the Duke his sonne should be married, Doctor Faustus called unto him the three young Gentlemen into his house, commanding them that they shold put on their best apparell, and adorne themselves as richly as they could, he tooke off his owne great large cloke, went into a gardē that was adioyning unto his house, and set the three young Dukes on his cloke, and he himselfe sate in the middest, but hee gaue them in charge that in any wise they shold not once open their mouthes to speake, or make answere to any man so soone as they were out, no not so much as if the Duke of Bauaria or his Son shold speake to them, or offer them courtesie, they shold gine no word or answere agayne, to the which they all agreed. These conditions being made, Doctor Faustus began to coniure, and on a sodayne arose a myghtie winde, beaving by the cloke, and so carried them awaie in the ayre, & in due time they came unto Menchen to þ Dukes Court, where being entred into the outmost court, the Marshall had espied them, who presently went to the Duke, shewing his Grace that all the Lords and gentlemen were already set at the table; notwithstanding there were newly come three goodly Gentlemen with one servant, the which stode without in the court, wherefore the good old Duke came out unto them, welcomming them, requiring what they were, & whence: but they made no answere at all, wherat the Duke wondred, thinking they were all foure dumbe; notwithstanding for his hencz sake hee tooke them into his court, and feasted them. Faustus notwithstanding spake to the, if any thing happen otherwise then wel, when I say, sic by, þe fal you al on the cloke, & good inough: wel, the water being brought, & that they must wash, one of the three had so much maners as to desire

his friend to wash first, which when Faustus heard, he saide, nevy, and all at once they got on the cloke, but he that spake fel off againe, the other two with Doctor Faustus, were againe presently at Wittenberg, but he that remayned, was taken and layde in Prison: wherefore the other two Gentlemen were very sorrowfull for their friend, but Faustus comforted them, promising that on the morrow he shold also be at Wittenberg. Now all this while was this Duke taken in a great feare, and stricken into an exceeding dump, wondring with himselfe that his hap was so harde to be left behinde, and not the rest, and now being locked & watched with so many keepers, there was also certeine of the guests that fel to reasoning with him to know what hee was, and also what the other were that were vanished away, but the poore prisoner thought with himselfe, if I open what they are, then it will be euill also with me: wherefore all this while he gaue no man any answere, so that he was there a whole day, and gaue no man a word. Wherefore the olde Duke gaue in charge, that the next morning they shoulde racke him un-till he had confessed: which when the young Duke heard, hee began to sorrow and to say with himselfe, it may be that to morrow, if Doctor Faustus come not to ayde me, then shall I be racked and grieuously tormented, in so much that I shall bee constrained by force to tell more than willingly I would doe: but he comforted himselfe with hope that his friends would increate Doctor Faustus about his deliuerance, as also it came to passe, for before it was day, Doctor Faustus was by him, and he coniured them that watched him into such a heauy sleepe, that he with his charmes made open all the lockes in the prison, and therewithall broughte the young Duke againe in safetie to the rest of his fellowes and friends, where they presented Faustus with a sumptuous gife, and so they departed the one from the other, &c.

How Doctor Faustus borrowed monie of a Iew, and layd his own legge to pawne for it. Chap. 33.

IT is a common proverbe in Germanie, that although a Coniurer haue all things at commandement, the day will come that hee shall not be worth a pennie: so is it like to fall out with Doctor Faustus, in promising the Diuel so largely: and as the Diuel is the authoer of lies, even so hee led Faustus his minde, in practising of things to deceue the people and blinding them, wherein hee tooke his whole delight, thereby to bring himselfe to riches, yet notwithstanding in the ende he wes

was never the richer. And although that during fourre and twentie yeares of his time that the diuel set him, hee wanted nothing; yet was he best pleased when hee might deceiue any bodie: for out of the mightiest Potentates Courtes in all those Countries, hee would send his Spirite to steale away their best cheare. And on a rime being in his merriment where hee was banqueting with other Students in an Inne, whereunto resorted many Jewes, whch when Doctor Faustus perceiued, hee was minded to play some merrie iest to deceiue a Jew, desirig one of them to lend him some money for a time, the Jewe was content, and lent Faustus threescore dollers for a moneth, which time being expired, the Jewe came for his money and interest, but Doctor Faustus was never minded to pay the Jewe againe; at length the Jewe comming home to his house, and calling importunately for his money, Doctor Faustus made him this answere: Jewe, I haue no money, nor know I how to pay thee, but notwithstanding, to the ende that thou maiest bee contented, I will cut off a lim of my bodie, bee it arme or leg, and the same shal thou haue in pawn for thy money, yet with this condition, that when I shall pay thee thy money againe, then thou also give mee my limme. The Jewe that was never friend to a Christian, thought with himself, this is a fellow right for my purpose, that will lay his limmes to pawn for money, hee was therewith very well content; wherefore Doctor Faustus tooke a sawe, and therewith seemed to cut off his foote (being notwithstanding nothing so) well, he gaue it to the Jewe, yet upon this condition, that when he got money to pay, the Jewe should deliver him his leg, to the ende hee migh set it on againe. The Jewe was with this matter very well pleased, tooke his leg and deparred: and hauing farre boime, he was somewhat wearie, and by the way hee thus bethought him, what helpeth mee a knaues leg, if I shoulde carrie it home, it would binck, and so infect my house, besides it is too hard a pece of woyke to set it on againe, wherefore what an asse was Faustus to lay so deare a pawn for so small a summe of money; and for my part, quoth the Jew to himselfe, this will never profit me any thing, and with these words he cast the leg away from him into a ditch. All this Doctor Faustus knewe right wel, wherefore within three daies after he sent for the Jewe to make him payement of his 60. Dollers, the Jewe came, and Doctor Faustus remaunded his pawn, there was his money readie for him: the Jewe answere, the pawn was not profitable or necessarie for any thing and he had cast it away; but Faustus threateninglie replied, I will haue my

Leg againe, by else one of chyue for it. The Jewe fel to intreating, promising him to give him what money he would aske, if hee would not deale straightly with him, wherefore the Jewe was constrained to give him 50. Dollers more to be rid of him, and yet Faustus hat his leg on, for he had but blinded the Jewe.

How Doctor Faustus deceiued an Horse-courser.

Chap.34.

In like manner hee serued an Horse-courser at a taverne called Pheis-
tring, for Doctor Faustus through his cunning had gotten an ex-
cellent sayre Horse, wherevpon hee rid to the Sayre, where hee had
many Chap-men that offered him money : lastly, he sold him for 40.
Dollers, willing him that bought him, that in any wise he shoulde not
ride him ouer any water, but the Horsecourser maruelled with himself
that Faustus had him ride him ouer no water, (but quoth he) I will
prooue, and soothwith hee rid him into the river, presently the horse
banished from vnder him, and he late on a bundell of strawe, in so
much that the man was almost drowned. The horsecourser knewe
well where hee lay that had solde him his horse, wherefore he went
angriely to his Tyme, where hee found Doctor Faustus fast a sleepe,
and snyting on a bed, but the horsecourser could na longer forbeare
him, tooke him by the leg and began to pull him off the bed, but he
pulled him so, that he pulled his leg from his body, in so much that
the Horse-courser fel downe backwardes in the place, then began Doc-
tor Faustus to crie with an open throate, he hath murdered me. Whereas
the Horse-courser was afraide, and gaue the slight chynking none other
with himselfe, but that hee had pulled his leg from his boode; by this
meanes Doctor Faustus kept his money.

How Doctor Faustus eate a lode of Hay.

Chap.35.

Doctor Faustus being in a Towne of Germanie called Zwid-
kaw, where hee was accompananted with many Doctors and
Masters, and going sooth to walke after supper, they met
with a Clowne that droue a lode of Hay. Good euene good fellowe
said Faustus to the Clewne, what shall I give thee to let mes eate
my bedde full of Hay? the Clewne thought with himselfe, what a
mad

men man is this to eate Hay, thought he with himselfe, thou wilt not eate much: they agreed for three earthings he shold eate as much as he could: wherefore Doctor Faustus began to eat, and that so ravenously, that all the rest of his company fell a laughing, blinding so the poore clowne, that he was sorry at his heart, for he seemed to haue eaten more then the halfe of his Hay, wherfore the clowne began to speake him faire, for feare he shold haue eaten the other halfe also. Faustus made as though he had had pitle on the Clowne, and went his way. When the Clowne came in place where he would be, he had his Hay againe as he had before, a full loade.

How Doctor Faustus serued the twelue Students.

Chap. 36.

AT Wittenberg before Faustus his house, there was a quarrell betweene seuen Students, and five that came to part the rest, one part being stronger than the other. Wherefore Faustus seeing them to bee ouermatched, coniured them all blinde, in so much that the one could not see the other, and yet hee so dealt with them, that they fought and smote at one another till, whereat all the beholders fell a laughing: and thus they continued blinde, beating one another, vntill the people parted them, and leade each one to his owne home: where being entred into their houses, they received their sight perfectly againe.

How Faustus serued the dronken Clownes.

Chap. 37.

DOCTOR Faustus went into an Inne, wherein were many tables full of Clownes, the which were tippling han after han of excellent wine, and to bee shott, they were all dronken, and as they late, they so sung and hallowed, that one could not heare a man speake for them; this angred Doctor Faustus; wherefore hee said to those that had called him in, marke my masters, I will shew you a merrie test, the Clownes continuing still hallowing and singing, he so coniured them, that their mouthes stode as wide open as it was possible for them to hold them, and never a one of them was able to close his mouth againe: by and by the noyse was gone, the Clownes notwithstanding looked earnestly one vpon another, and wist not what

was happened; wherefore one by one they went out, and so soone as they came without, they were as well as ever they were: but none of them desired to goe in any more.

¶ How Doctor Faustus solde ffe Swine for sixe Dollers a peece.

Chap.38.

Doctor Faustus began another iest, hee made him readie ffe
fat Swine, the which hee solde to one for sixe Dollers a peece,
vpon this condition, that the Swine-driuer shoule not drue
them into the water. Doctor Faustus went home againe, and as the
Swine had stiled themselues in the muddle, the Swine-driuer drue
them into a water, where presently they were changed into so many
bundels of straw swimming vpright in the water: the buier looked
wistly about him, and was sorrie in his heart, but he knewe not where
to finde Faustus, so he was content to let all goe, and to lose both money
and Pogs.

How Doctor Faustus played a merrie iest with the Duke of Anholt in
his Court. Chap.39.

Doctor Faustus on a time came to the Duke of Anholt, the
which welcomed him very courteously, this was in the mo-
neth of Januari, where sitting at the table, he perceiued the
Duchesse to be with childe, and so bearing himselfe vntill the meate
was taken from the table, and that they brought in the banqueting
dishes, said Doctor Faustus to the Duchesse, Gracious Ladie, I
haue alway heard, that the great bellied women doe alwates long
for some vaineies, I beseech therefore your Grace haue not your mynd
from me, but tell me what you desire to eate, she answered him, Doc-
tor Faustus now truely I will not haue from you what my heart dooth
most desire, namely, that if it were now Harvest, I woulde eate my bel-
lie full of ripe Grapes, and other vaineie fruite. Doctor Faustus an-
swered herepon, Gracious Lady, this is a small thing for me to doe,
for I can doo more than this, wherefore he tooke a place, and made o-
pen one of the casements of the windowe, holding it forth, where incon-
sistent hee had his dish full of all maner of fruite, as red and white
Grapes, Peares, and Apples, the whitch came from out of strange
Countries, all these he presented the Duchesse, saying: Madame, I

pray

may you bouchsafe to taste of this daylie fruite, the whiche came from a farre Countrey, for there the Sommer is not yet ended. The Duchesse thanked Faustus highly, and she fell to her fruite with full appete. The Duke of Anholt notwithstanding could not with holde to aske Faustus with whae reason there were such young fruite to be had at that time of the yere? Doctor Faustus tolde him, may it please your Grace to understand, that the yere is deuided into two circles ouer the whole world, that when with vs it is Winter, in the contrary circle it is notwithstanding Sommer, for in India and Saba there falleth vs setteth the Sunne, so that it is so warme, that they haue twise a yere fruite: and gracious Lorde, I haue a swifte Spirit, the whiche can in the twinkling of an eye fullill my desire in any thing, wherefore I sent him into those Countries, who hath brought this fruite as you see: whereat the Duke was in great admiration.

How Doctor Faustus through his Charmes made a great Castle in presence of the Duke of Anholt. Chap. 40.

Doctor Faustus desired the Duke of Anholt to walke a little sooth of the Court with him, wherefore they were both together into the field, where Doctor Faustus through his skill had placed a myghtie Castel: which when the Duke sawe, hee wondered therat, so did the Duchesse, and all the beholders, that on that hill, which was called the Rohumbuel, shoulde on the sodaine bee so sayre a Castle. At last Doctor Faustus desired the Duke and the Duchesse to walke with him into the Castle, whiche they denid not. This Castle was so wonderfull strong, hauing about it a great and deepe trench of water, the whiche was full of Fish, and all maner of water-soule, as Swannes, Duckes, Geese, Butters, and such like. About the wall was fve stoe dores and two other dores: also within was a great open court, wherein were inchaunted all maner of wilde beasts, especciallie such as were not to bee found in Germanie, as Apes, Beates, Puffes, Antelopes, and such like strange beasts. Furthermore, there were other maner of bealls, as Hart, Hind, and wilde Swine, Roe, and all maner of land soule that any man could thinke on, the whiche flewe from one tree to another. After alchis, he set his guesstes to the table, beeing the Duke and the Duchesse with their traine, for hee had prouided them a most sumptuous feast, both of meate and all maner of drynks, for he set nine messe of meate vpon the boord at once, and al this

must his Wagner doe, place all things on the boord, the which was brought unto him by the Spirit intangible of all things that their heate could desire, as wilde soule, and Venison, with all manner of daintie fish, that could bee thought on, of Wine ala great plentie, and of divers sortes, as French wine, Cullin wine, Crabatshier wine, Rhenish wine, Spanish wine, Hungarian wine, Watzburg wine, Palmesse, and Hache: in the whole, there were an hundred kannes standing rounde about the house. This sumptuous banquet the Duke tooke thankfulie, and afterwards bee departed homewards, and so their thinking they had neither eaten nor drunke, so were they blinded the whils that they were in the Castle: bue as they were in their Pallace they looked towards the Castle, and behold it was all in a flame of fire, and all those that beheld it wondred to heare so great a noyse, as if it were great Ordinance shoulde haue been shot off; and thus the Castle burne and consumed away cleane. Which done, Doctor Faustus returned to the Duke, who gaue him great thaukes for shewing them of so great courtesie, ggiuing him an hundred Dollars, and libertie to depart of vse his owne discretion therein.

How Doctor Faustus with his companie visited the Bishop of Saltzburgh his Wine-seller. Chap. 41.

Doctor Faustus hauing taken his leaue of the Duke, he wene to Wittenberg, neare about Schrouetive, and being in company with certaine Students, Doctor Faustus was himselfe before with baintie fare, after the manner of Germanie, where it is counted no feast except all the bidden guests be drunke, which Doctor Faustus intending, said: Gentlemen and my gastes, will it please you to take a cuppe of wine with me in a place of seller whereto I will bring you, and they all said willinglie wee will: which when Doctor Faustus heare, bee tooke them boord, set either of them vpon an hollie wand, and so were conuerted into the Bishop of Saltzburg his Seller, for there aboue grewe excellent pleasant Celine: there fell Faustus and his companie to drynking and swylling, not of the wort but of the best, and as they were merrie in the Seller, came downe to drawe drinke the Bishopps butler: which when hee perceiued so many persons there hee cried with a lond boyce, theuees theuees. This spited Doctor Faustus wonderfullie, wherefore hee made every

one of his company to sit on their holly wande and so banished away, and in parting Doctor Faustus tooke the Butler by the haire of the head and caried him away with them, vntill they came vnto a migh-
tie high lopp'd tree, and on the top of that huge tree he set the Butler, where he remained in a most fearefull perplextie, and Doctor Faustus departed to his house, where they tooke their valete one of another, drinking the Wine the which they had stolne in great bottels of glasse out of the Bisshps seller. The Butler that had held himselfe by the hand vpon the lopp'd tree all the night, was almost frozen with cold, espyng the day, and seeing the tree of so huge great hightnesse, thought with himselfe it is vnpossible to come off this tree without perill of death: at length he had espied certayne Clownes which were passing by, he cried for the loue of God helpe me downe: the Clownes seeing him so high, wondered what mad man would clime to so huge a tree, wherefore as a thing most miraculous, they caried ridings vnto the Bisshop of Salzburg, then was there great running on every side to see a man in a huge tree, and many deuises they practised to get him downe with royes, and being demanded by the Bisshop how hee came there, he said, that he was brought thither by the haire of the head of certayne theeuers that were robbing of the Wine-seller, but what they were he knew not, for (said he) they had faces like men, but the wroughc
like diuellis.

How Doctor Faustus kept his Shrouetide.

Chap. 42.

There were seuen Students, and Masters that studied Divinitie, Iuris prudentia, & Medicina, all these hauing consented to be agreed to visite Doctor Faustus; and so to celebrate Shrouetide with him: who being come to his house hee gaue them their welcome, for they were his deare friends, desiring them to sit downe, where hee serued them with a very good supper of Hennes, fish, and other rost, yet were they but slighly cheareed: wherefore Doctor Faustus comforstyd his guests, expulsing himselfe that they stale vpon him so sodainely, for hee had not leisure to prouide for them so well as they were worthit, but my good friends (quoth he) according to the use of our Countreie wez must vrinke all this night, and so a draught of the best wine to bedward is commendable. For you know that in great Parliamentes Courtes they use as this night great feasting, the like will I

doo for you: for I haue three great flagons of wine, the first is full of Hungarian wine, containing eight gallons, the second of Italian wine, containing seauen gallons, the third containing sixe gallons of Spanish wine, all the which we will sippole one before it bee day, besides, wee haue fiftene dishes of meate, the which my Spirite Mephastophiles hath set so sacre that it was cold before hee brought it, and they are all full of the daintiest things that ones heart can devise, but (saith Faustus) I must make them hot againe: and you may beleue mee Gentle-men, that this is no blinding of you, whereas you thinke that it is no naturall foode, verely it is as good and as pleasant as euer you eate. And having ended his tale, he commanded his boy to lay the cloth, which done, he serued them with fiftene messe of meate, hauing three dishes to a messe, the which were of all maner of Cunison, and other daintie wild soule, and for wine there was no lacke, as Italian wine, Hungarian wine, and Spanish wine: and when they were all made drunke, and that they had almost eaten all their good cheare, they began to sing and to daunce vntill it was day, and then they departed each one to his owne habitation: at whose parting, Doctor Faustus desired them to bee his guesse againe the next day following.

How Doctor Faustus feasted his guests on the Ashwednesday.

Chap.43.

Vpon Ashwednesday came vnto Doctor Faustus his bidden guests the Students, whom hee feasted very royallie, in so much that they were all full and lustie, singing and dauncing as the night before: and when the high glasses and goblets were caroused one to another, Doctor Faustus began to play them some ydrie festes, in so much that round about the hall was heard most pleasant musick, and that in sundrie places, in this corner a Lute, in another a Cornet, in another a Citterne, Citterne, Clarigalbs, Harpe, Horne pipe: in fine, all maner of musick was heard there at that instant, wher at all the glasses and goblets, cuppes and pote, dishes, and all that stood on the boord began to daunce: then Doctor Faustus tooke ten stane pote, and set them downe on the floore, where presently they began to daunce and to smite one against the other that the shuers flew round about the whole house, wherat the whole compaune fell a laughing. Then he began another fest, hee set an Instrument on the table, and caused a monstrous greate Ape to come in amongst them, which Ape began to daunce

gaufice and to slay; shewing them many nery conceytes. In this and such like pastime they passed away the whole day, where night being come, Doctor Faustus bade them al to supper, which they lightly agreed unto, for Students in these cases are easily intreated: wherefore he promised to feast them with a banquet of soules, and afterwards they would all goe about with a Maske; then Doctor Faustus put forth a long pole out of the windowe, wherupon presently there came summe-
tible obstrud and wild soules, and so many as came had not any power to slie away againe, but he tooke them and flang them to the Students: who lightly pulled off the neckes of them, and being rostred they made their supper, which being ended they made themselves readie to the Maske. Doctor Faustus commanded every one to put on a cleane shirt over his other clothes, which being done, they beg an to looke one upon another, it seemed to each one of them they had no heads; and so they went forth vnto certaine of their neighbours, at which sight the people were wonderfully afraide. And as the use of Germanie is, that where-
sover a Maske entred, the good man of the house must feast them: so when these maskers were sei to their banquet, they seemed againe in their former shape with heads, in so much that they were all knowne what they were: and having sat and well reepe and drunke, Doctor Faustus made that every one had an Asses head on, with great and long eareps, so they fell to dancing and to drincking away the time, vntill it was midnight, and then every man departed home, and alsonne as they were out of the house each one was in his naturall shape againe, and so they entred and went to sleepe.

How Doctor Faustus the day following was feasted of the Students, and of his merrie iesles with them while hee was in their companie.

Chap. 44.

The last Bacchanalia was held on Thursday, where insued a great Snow, and Doctor Faustus was insued vnto the Students that were with him the day before, where they had prepared an excellent banquet for him: whiche banquet being ended, Doctor Faustus began to play his olde pranks, and soorthwith were in the place thirtene. Apes, that tooke hands and danced round in a ring together, then they fell to tumbling and to hauing one ouer another: that it was most pleasant to beholde, when they leaped out of the windowe and vanished away: then they set before Doctor Faustus a rostred Calves head; whiche one of

the Students cut a pece off, and laid it on Doctor Faustus his trencher; which pece being no sooner layd downe, but the Calues head began to cri maily out like a man, murther, murther, but alas what doest thou to me? Whereat they were all amazed, but after a while considering of Faustus his iesing cristes they beganto laugh, and then they pulled in sunder the Calues head and eat it vp. Whereupon Doctor Faustus asked leaue to depart, but they would in no wise agree to let him goe, except that he would promise to come againe: presently then Faustus, through his cunning, made a sleade, the which was drawne about the house with fourt fiery dragons: this was feareful for the Students to beholde, for they saw Faustus ride vp and downe as though he shold haue stred and slayne al them in the house. This shose continued vntill midnight with such a noyse that they could not haire one ana other, and the heade of the Students were so light, that they thought themselves to be in the ayre all that time.

How Doctor Faustus shewed the fayre Helena vnto the Students vpon the Sunday following. Chap. 45.

The Sunday following came these Students home to Doctor Faustus his owne house, and brought their mate and drinke with them: these men were right welcome guests vnto Faustus, wherfore they all fel to drinke of wine smoothly: and being merry, they began some of them to talke of the beauty of women, and every one gaue foorth his verdit what he had seene and what hee had heard. So one among the rest said, I never was so desirous of any thing in this world, as to haue a sight (if it were possible) of fayre Helena of Greece, for whom the worthy towne of Troie was destroyed and razed downe to the ground, therfore sayth hee, that in all mens judgement shee was more than commonly fayre, because that when she was stolne away from her husband, there was for her recovery so great blood-shed.

Doctor Faustus answered: So that you are al my friends and are so desirous to see that famous peare of Greece, fayre Helena, the wife of King Menelaus, and daughter of Tindalus and Leda, suster to Castor and Pollux, who was the fayrest Lady in all Greecer. I will therefore bring her into your presence personally, and in the same forme of ayre as she vsed to goe when she was in her chieffest stowres and pleasauntest prime of youth. The like haue I done for the Emperour Carolus quintus, at his desire I shewed him Alexander the great, and his Par-

amonour:

ramour: but (sayd Doctor Faustus) I charge you all that vpon your perills you speake not a word, nor rise vp from the Table so long as she is in your presence. And so he went out of the Hall, returning presently agayne, after whome immediatly followed the sayre and beauteous Helena, whose beautey was such that the Students were all amazed to see her, esteeming her rather to bee a heauenly than an earthly creature. This Lady appeared before th̄ in a most sumptuous gowne of purple Velvet, richly imbrodered, her sayre hanged downe loose as sayre as the beaten Gold, & of such length that it reached downe to her hammes, with amorous cole-black eyes, a sweete and pleasant round face, her lips red as a Cherry, her cheeke of roseall colour, her mouth small, her neck as white as the Swanne, tall and slender of personage, and in summe, there was not one imperfekte parte in her: shee looked round about her with a rouling Hawkes eye, a smilling & wanton countenance, whch neere hand inflamed the hearts of the Students, but that they perswaded themselves she was a Spylte, wherefore such fantasies passed away lightly with them: and thus sayre Helena & Doctor Faustus went out agayne one with another. But the Students at Doctor Faustus h̄is entring agayne into the hall, requested of him to let them see her agayne the next day, so that they would bring with them a painter, and to take her countefete: which hee denied, alteming that hee could not alwayes rayse vp her Spylte, but onely at certaine times: yet (sayd he) I will giue you her countefete, which shall bee always as good to you as if your selues should see the drawing therof, which they received according to his promise, but soone lost it againe. The Students departed from Faustus home every one to his house, but they were not able to sleepe the whole night for thinking on the beauty of sayre Helena. Wherefore a man may see that the Devil blindeth and enslaueth the heart with lust oftentimes, that men fall in loue with Harlots, nay even with Furies, whch afterward cannot lightly be remoued.

How Doctor Faustus coniured away the fourre wheelles from a clownes wagon. Chap. 46.

Doctor Faustus was sent for to the Marshall of Brunswicke, who was greatly troubled with the falling sicknes. Now Faustus had this use, neuer to ride but walke sooth on foote, for hee could

ease himselfe when he list y, and as hee came neare unto the towne of Bunsywicke, there ouer-tooke him a Clowne with fourte horses and an empay waggon, to whom he Doctor Faustus glisting to telle him, sayde I pay thee good fellow let me ride a little to ease my weary legges, which the buzzardly asse dented, saying: that his horses were also weary, and he would not let him get vp. Doctor Faustus did this but to prooue the buzzard, if there were any curtesie to bee found in him it neede were.

But such churlishnes as is commonly found among clowns, was by Doctor Faustus well requited, even with the like payment: for he sayd unto him, Thou boylsh Clown, boyde of all humanitie, seeing thou art of so currisch a disposition, I will pay thee as thou hast descreued, for the fourte wheeles of thy Waggon thou shalt haue taken from thee; let mee see then how caust thou shifte: bereypon his wheeles were gone; his horses also fell downe to the ground, as though they had been dead; wherea at the clowne was soze astright, measuring it as a iust scourge of God for his sinnes and churlihnes: wherefore all troubled, and wayling, he humbly besought Doctor Faustus to be good ynto him, confessing hee was worthy of it, notwithstanding if it pleased him to forgive him; he would hereafter doe better. Wherch humilitie made Faustus his hearte to relent, answering him on this maner, well, ype sano more, but when a poore weary man desirthe thee, see what thou let him ride, but yet thou shalt not goe altogether cleare, soz although thou haue agayne thy fourte wheeles, yet shalt thou fetch them at the fourte Oatis of the Cesse, so he threw dust on the horses, and requiched them agayne. And the Clowne for his churlishnes was faine to fetch his wheeles, spending his iure with weariness, whiche as before he might haue done a good deede, and gone about his busynes quietly with out a maner to sayle.

How soute Juglers cut one anothers head off, and set them on agayne, and how Doctor Faustus deceipted them. Chap.47.

Doctor Faustus came in the Lene unto Frankforthe May 2. Where his Spirit Mephostophiles haue him to puppethand that in an Ime were soute Juglers that cut one anothers head off, and after their cutting off, sent them to the Barber, sp. beverdymed, whiche many people saw. This angered Faustus, for he meant to haue himselfe the only Cocke in the pueris balsket. Hee went to the place where they

were, to behold them. And as these Juglers were together, ready one to cut off the others head, there stode also the Barbers ready to trim them, and by them upon the table stode likewise a glasse full of distilled water, and he that was the chiefeast among them stod by it. Thus they began, they smote off the head of the first, and presently there was a Lilly in the glasse of distilled water, where Faustus perceived this Lilly as it were springing, & the chiefe Jugler named it the tree of life, thus dealt he with the first, making the Barber wash andcombe his head, & then he set it on againe, presently the Lilly vanished away out of the water, hereat the man had his head whole and sound againe; the like did they with the other two: and as the turne & lot came to the chiefe Jugler that he also should be beheaded, & that his Lilly was most pleasant, faire, and florishing greene, they smote his head off, & when it came to be barbed, it troubled Faustus his conscience, in so much that he could not abide to see another doe any thing, for he thought himselfe to bee the pyncipal coniurer in the world, wherefore Doctor Faustus went to yra-ble where as the other Juglers kept that Lilly, & so he took a smal knife & cut off the halke of the Lilly, saying to himselfe, none of the shold blind Faustus: yet no man saw Faustus to cut the Lilly, but when the rest of the Juglers thought to haue set on their masters head, they could not, wherefore they looked on the Lilly, and found it a bleeding: by this meanes the Jugler was beguiled, and so died in his wickednes, yet no one thought that Doctor Faustus had done it.

How an old man the neigbour of Faustus, sought to perswade him to amend his euill life, and to fall ynto repentance. Chap. 48.

A Good Christian an honest and vertuous olde man, a louer of the holy scripture, who was neigbour vnto Doctor Faustus: whē he perceived that many students had their recourse in and ou unto Doctor Faustus, he suspected his euill life, wherefore like a friend he invited Doctor Faustus to supper vnto his house, vnto the which hee agreed; and having ended their banquet, the olde man began with these words. My louing friend and neigbour Doctor Faustus, I haue to desire of you a friendly and Christian request, beseeching you that you wil hauchsafe not to be angry with me, but friendly resolute me in my doubts, and take my poore inuiting in good part. To whome Doctor Faustus answered: My louing neigbour, I pray you say your minde. The began the old Patron to say: My good neigbour, you know in the beginning

beginning hold that you haue deset God, & all the hoale heauen, & gluen
your soule to the Diuell, wherewch þu haue incurred Gods high displea-
sure, and are become fren a Christian farre worse than a heathen
person: oh consider what you haue done, it is not onely the plasure of
the body, but the safetys of the soule that you must haue respect vnto:
of which if you be carelesse, then are you cast away, and shall remaine
in the anger of almighty God. But yet is it tyme enough Doctor
Faustus, if you repente and call vnto the Lord for mercy, as wee haue ex-
ample in the Acts of the Apostles, the eight Chap. of Simon in Samaria,
who was led out of the way, affirming that he was Simon homo san-
ctus. This man was notwithstanding in the end conuerted, after that
he had heard the Hermon of Philip, for he was baptizyd, and swore his
names, and repented. Likewise I beseech you good brother Doctor
Faustus, let my rude Hermon be vnto you a conuerstion; and forȝee the
filthy life that you haue led, repente, aske mercy, & live: for Christ saith;
Come vnto me all ye that are weary & heauy laden, & I wil refresh you:
And in Ezechiel: I desire not the death of a sinner, but rather that hee
conuert and liue. Let my word good brother Faustus, pearce into your
adamant heart, and desire God for his Sonne Christ his sake, to forȝe
give you. Wherfore haue you so long liued in your Diuellish practi-
ses, knowyng that in the olde and newe Testamente you are forbiden,
and that men shold not suffer any such to liue, neither haue any conuer-
sation with them, for it is an abomination vnto the Lord; and that such
persons haue no part in the Kingdome of God. All this while Doctor
Faustus heard him very accentuely, and replied. Father, your perswa-
sions like me wonderous well, and I thanke you with all my heart for
your good will and counsell, promising you so farre as I may to follow
your discipline: whereupon he tolde his leaue. And being come home,
he layd him very penstue on his bed, bechinking himselfe of the wordes
of the good old e man, and in a maner began to repente that he had giuen
his Soule to the Diuell, intending to denie all that he had promised
vnto Lucifer. Continuing in these cogitations, sodainly his Spiret ap-
peared vnto him clapping him vpon the head, and wringeing as though
he would haue pulled the head from the shoulders, saying vnto him,
Thou knowest Faustus, that thou hast gluen thy selfe body and soule vnto
my Lord Lucifer, and hast vewed thy selfe an enemy vnto God and
vnto all men; and now thou beginnest to harken to an olde noeling foole
which perswadeth thee as it were vnto God, when infeud it is too late,
for that thou art the diuely, and hee hath good power presently to fetch
thee:

there: wherefore he hath sent me unto thee, to tell thee, that seeing thou hast sorrowed soz that thou hast done, begin agayne and write another writing with thine owne blood, if not, then will I teare thee all to peaces. Hereat Doctor Faustus was sore afreyde, and sayd: My Mephophilis, I will write agayne what thou wile: wherefore hee sat him downe, and with his owne blood hee wrote as followeth: whiche writing was asteirward sent to a deare friend of the sayd Doctor Faustus being his kinsman.

How Doctor Faustus wrote the second time with his owne blood and gaue it to the Diuell. Chap.49.

Doctor John Faustus, acknowledge by this my deede and handwritting, that sith my first writing, which is seuentene yeares, that I haue right willingly held, and haue beene an vtter enemy vnto God and all men, the whiche I once againe constraine, and glorie fullie & wholly my selfe vnto the Diuell both body and soule, even vnto the great Lucifer: and that at the ende of seuen yeares ensuing after the date of this letter, he shall haue to doe with me according as it please him, either to lengthen or shorten my life as hee listeth him: and herevpon I renounce all persuaderg that seeke to withdrawe mee from my purpose by the word of God, either ghostly or bodily. And further, I will never glorie vnto any man, be he spirituall or temporall, that moueth any matter for the salvation of my soule. Of all this writing, and that therein contained, be witnesse, my own blood, the whiche with mine own hands I haue begun, and ended.

Dated at Wittenberg the 25. of Iulie.

And presently vpon the making of this Letter, he became so great an enemy vnto the poore olde man, that he sought his life by all meanes possible; but this godly man was strong in the holy Ghost, that he could not be vanquished by any meanes: soz about two dayes after that hee had exhortet Faustus, as the poore man lay in his bed, sodainely there was a mighete rumbling in the Chamber, the whiche hee was never wont to heare, & he heard as it had beene the groaning of a Howe, which lasted long; whereupon the good olde man began to test, and mock, and saide: oh what Barbarian crieth this, oh fayre Bird, what soule muscheth this of a faire Angell, that could not carrie two dayes in his place & beginnes

beginnest thou how to turne into a poore mannes house, wherē thōe haue no power, and were not able to keepe thine owne two bates? With these and such like wordes the Spirit departed. And when hee came home Faustus asked him how hee had sped with the olde man: to whom the Spirit answered, the olde man was harnessed, and that hee could not once lay holde upon him: but he would not tell howe the olde man had mocked him, for the diuels can never abide to heare of their fall. Thus doth God defend the hearts of all honest Christians, that betake them selues vnder his tuition.

How Doctor Faustus made a marriage betwene two lovers. Cap. 50

In the Citie of Wittenberg was a student, a gallant Gentleman, named N.N. This Gentleman was farr in loue with a Gentlewoman, faire and proper of personage. This Gentlewoman had a Knight that was a suiter unto her, and many other Gentlemen, the which desired her in mariage, but none could obtaine her: So it was that this N.N. was very well acquainted with Faustus, and by that meanes became a suiter unto him to assit him in the matter, for he fel so farr in despayre with himselfe, that he plied away to the skinne and bones. But when he had opened the matter unto Doctor Faustus, he alked counsell of his Spirit Mephostophilis, the which tolde him what to doe. Whereupon Doctor Faustus went home to the Gentleman, and bade him be of good cheare, for he shold haue his desire, for he would helpe him to that hee wished for, and that this Gentlewoman shoulde loue none other but him onely: wherefore Doctor Faustus so changed the minde of the Damsel by a practise he wrought, that she would doe no other thing but thinke on him, whome before she had hated, neither cared she for any man but him alone. The deuise was thus, Faustus commaunded this Gentleman that he shold clothe himselfe in all his best apparel that he had and that he shold goe unto this gentlewoman, and there to shew himselfe, giuing him also a Ring, commanding him in any wile that he shold daunce with her before he departer. Wherefore he followed Faustus his counsaile, went to her, and when they began to daunce they that were suiters began to take euery one his Lady in his hand, and this good Gentleman tooke her, whome before had so disdaigned him, and in the daunce hee chull the Ring into her hand that Doctor Faustus had giuen him, the which shee no sooner touche, but she fell immediatly in loue with him, beginnig in the daunce to smile,

Smile, and marshales to gloue hym wincke, rouling her eyes, and in the end she asked hym self he could loue her and make her his wife; hee gladly answered, her was contente: and hereupon they concluded, and were married, by the meanes and helpe of Doctor Faustus, for which hee received a good reward of the Gentleman.

How Doctor Faustus led his friends into his Garden at Christmas; and shewed them many strange sights in his 19. yere. Chap. 51.

In December, about Christmas in the Cittie of Wittenberg, were many young Gentlewomen, the which were come out of the Countrey to make merry with their friends and acquaintance: amonge whom, there were certayne that were well acquainted with Doctor Faustus, wherefore they were often invited as his guests unto him, and being with him on a certaine time after dinner, hee led them into his Garden, where he shewed them all maner of flowers, and fresh hearbs; Trees bearing fruit and blossomes of all sortes, insomuch that they wondered to see that in his Garden shold bee so pleasant a time as in the middest of summer: and without in the streetes, and all ouer the Countrey, it lay full of snowe and yce. Wherefore this was noted of them as a thing miraculous, each one gathering and carrying away, all such things as shold likev, and so departed delighted with their sweete smelling flowers.

How Doctor Faustus gathered together a great armie of men in his extremite agaynst a Knight that would haue iniured him on his iourney. Chap. 52.

Doctor Faustus trauelled towards Eyszleben, and when he was nigh halfe the way, he espied seuen horsemen, and the chiefe of them hee knew to be the knight to whome he had plaied a iest in the Emperours Court, for he had set a huge payre of Harts hornes vpon his head: and when the knight now saw that he had fit opportunitie to be revenged of Faustus he ran vpon him himselfe, & those that were with him, to mischefe him, incensing pitifully to shott at him: which when Doctor Faustus espied, he vanished away into the wood which was hard by them. But when the Knight perceiued that he was vanished away, he caused

his men to stand still; where as they remayned they heard all manner of warlike instrumentes of musick, as Drummes, flutes, Trumpets, and such like; and a certayne troupe of horsemen running towards them. Then they turned another way, and there also were assualted on the same side: then another way, and yet they were freshly assualted, so that which way soeuer they turned themselves, he was encountr'd: in so much that when the Knight perceiued that he could escape no way, but that they his enemies lay'd on him which way succour he offere to flie, he tooke a good heart and rathre amongs the thickest, and thought with himselfe better to die than to live with so great an infamie. Therfore being at handy-blowes with them, bee demanded the cause why they shold soe slay them: but none of them would give him answere, vntill Doctor Faustus shewed himselfe vnto the Knight, where vntill then they inclosed him round, and Doctor Faustus sayd vnto him, Sir, yeclde your weapon, and your selfe, other wise it will goe hardly with you. The Knight that knew none other but that he was surrounded with an hoast of men, (where indeeue they were none other than Druels) yeclded: then Faustus tooke away his sworpe, his piece, and horse, with all the rest of his companions. And further hee said vnto him, Sir, the chiefe General of our armie hath commaunded to deale with you according to the law of Armes, you shall depart in peace whither you please: and then he gaue the Knight an horse after the maner, and set him theron, so he rode, the rest went on foote vntill they came to their Tyme, where being alighted, his Page rode on his horse to the water, and presently the horse vanished away, the Page being almost sunke and drowned, but he escaped: and comming home, the Knight perceiued his Page to be myred & on foote, asken where his horse was became? Who answered that he was banished away: which when the Knight heard, he said, of a truch this is Faustus his doing, for he serueth me now as he did before at the Court, only to make me a shooke and a laughing stock.

¶ Item Faustus caused Mephastophilis to bring him seuen of the fayrest women that he could finde in all those countries he had traueiled in, in the 20. yeare, Chap. 53.

¶ Item Faustus caused Mephastophilis to bring him seuen of the fayrest women that he could finde in all those countries he had traueiled in, in the 20. yeare, Chap. 53.

When Doctor Faustus callid to minde, that his tyme from day to day drew nigh, he began to live a swinish and Epicurish life, wherefore he commaundered his Spirit Mephastophilis, to bring him seuen

seven of the sayest women that he had scene in all the time of his trauel: which being brought, first one, and then another; he lay with them all, insomuch that he liked them so well, that he continued with them in all maner of loue, and made them to trauell with him in all his tourneyes. These women were two Netherlanders, one Hungarian, one English, two Walloris, one Francklander: and with these sweete personages he continued long, yea euen to his last ende.

How Doctor Faustus found a masse of money when hee had consumed 22. of his yeares. Chap. 54.

To the ende that the Devil would make Faustus his onely heire, he shewed unto him where he shoulde goe and finde a mighty huge masse of money, and that hee shoulde haue it in an olde Chappell that was fallen downe, halfe a mile distant from Wittenberg, there hee bade him to dig and he shoulde finde it, the whiche he did, and hauing digged reasonable depe, he saw a mighty huge serpent, the whiche lay on the treasure it selfe, the treasure it selfe lay like an huge light burning: but D. Faustus charmed the serpent that he crept into a hole, and when he digged deeper to gree up the treasure, he found nothing but coles of fire: there also he heard and saw many that were comenched, yet howe withall dredging he brought away the coles, and when he was come home, it was all turned into silver and gold, as after his death was found by his servant, the whiche was almost aboue estimation, a thousand gilders.

How Doctor Faustus made the Spirit of sayte Helena of Greece his owne Paramour and bedfellow in his 23. yeares. Chap. 55.

To the ende that this miserable Faustus might fill the lust of his flesh, and live in all manner of voluptuous pleasures, it came into his minde after he had slept his first sleepe, in the 23. yeaer past of his time, that he had a great desire to see with sayte Helena of Greece, especially her whom he had seene and shewed unto the students of Wittenberg, wherefore he called unto him his spirit Mephastophiles, commanding him to bring him the saire Helena, whiche he also did. Whereupon he fel in loue with her, and made her his common Concupine & bedfellow, for she was so beautifull and delightful a yesse, that he could not be one

houre from her, if she shoulde therefore haue suffered death; shee had soe
falle away his heart: and so his screwing, in time he was with childe,
and in the end brought him a man childe, whiche Faustus named Iustus
Faustus: this childe tolde Doctor Faustus many thinges that were to
come; and what strange matteres were done in sondaine countreies: but
in the end when Faustus left his life, the mother and the childe van-
shed away both together.

How Doctor Faustus made his Will, in the which he named his seruant
Wagner to be his heire. Chap. 56.

Doctor Faustus was now in his 24, and last yeaer, and hee had a
preystryng to his seruant, the whiche had studed also at the
Uniuersite of Wittenberg: this youth was very well acquaint-
ed with his knaueries and sorceries, so that hee was hated as well for
his owne knaueries, as also for his masters: for no man would giue
him entercainment into his seruice, because of his unhappines, but
Faustus: this Wagner was so well beloued with Faustus, that hee bled
him as his sonne: for so what hee would his master was alwayes
therewith well contente. And when the time drewe nigh that Faustus
should end, hee called unto him a Notary and certaine masters, the
which were his friends and often conuerlant with him, in whose pre-
sence he gaue this Wagner his house and Gardeyn. Item, hee gaue him
in ready money 1600. gilders. Item, a Farme. Item, a gold chayne,
much plate, and other housholde stufse. This gaue he al to his seruant,
and the rest of his time he meant to spend in Iunes and Students com-
paunce, drynking and eatynge, with other sollicitie: and thus haue settyn
his Will for that time.

How Doctor Faustus fell in talke with his seruant touching his Testa-
ment; and the couenants thereof. Chap. 57.

Now, when this Will was made, Doctor Faustus called unto
him his seruant, saying: I haue thoughte vpon thee in my Testa-
ment, so that thou hast beene a trulie seruant unto me and a
faithfull, and hast not opened my secretes: and yet further (sayd he) alse
of me before I die what thou wylle, and I will giue it unto thee. His
seruant

seruant rashly answered, I pray you let mee haue your cunning. To which Doctor Faustus answered, I haue gauen thee all my booke, vpon this condition, that thou wouldest not let them bee common, but vse them for thine owne pleasure, and stude carefullly in them. And doest thou also desire my cunning? That makst thou peradventure haue, if thou loue and peruse my booke well. Further (sayd Doctor Faustus) seeing that thou desirist of me this request, I will resolve thee: my spirit Mephophilis his time is out with me, and I haue noughe to command him as touching thee, yet will I helpe thee to another, if thou like well theron. And within three dayes after he called his servant unto him, saying: art thou resolued: wouldest thou verily haue a spirit? Then tell me in what maner or forme thou wouldest haue him? To whom his seruant answered, that hee wouldest haue him in the forme of an Ape: Whereupon presently appeared a spirit vnto him in maner and forme of an Ape, the which leaped about the house. Then sayd Faustus, see, there hast thou thy request, but yet he will not obey thee vntill I be dead, for when my spirit Mephophilis shall fetch me away, then shal thy spirit be bound vnto thee, if thou agree: and thy spirit shal thou name Akercocke, for so is he called: but all this is vpon condition that thou publish my cunning, and my merry conceits, with all that I haue done (when I am dead) in an hystory: and if thou canst not remember all, thy spirit Akercocke will helpe thee: so shall the great actes that I haue done be manifested vnto the world.

How Doctor Faustus hauiig but one moneth of his appoynted time to come, fell to mourning and sorrowe with himselfe for his diuclish exercise, Chap. 58.

The raune away with Faustus, as the houre glasse, for hee had but one moneth to come of his 24. yeares, at the end whereof he had gauen himselfe to the Diuell body and soule, as is before specified. Here was the selfe taken, for he was like a taken murtherer or a cheese, the which findeþ himselfe guylte in conscience before the Judge haue gauen sentence, fearing every houre to die: for hee was grieved, and wryting spent the time, went talking to himselfe, wringing of his hands, sobbing and sighing, hee fell away from flesh, and was very leane, and kpt himselfe close: neither could he ablie to see or heare of his Mephophilis any more.

How Doctor Faustus complayned that hee should in his lusty time and youthful yeares die so miserably. Chap.59.

This sorowfull time drawing neere so troubled Doctor Faustus, that he began to write his minde, to the ende he might peruse it often and not forget it, and is in maner as followeth.

Oh Faustus, thou sorowful and wofull man, now must thou goe to the damned company in unquenchable fire, whereas thou myghtest haue had the forfull immortalite of the soule, the which thou now hast lost. Oh grosse vnderstanding and wilfull will, what seazeth on my limmes other than a robbing of my lifer Bewayle with me my sounde & healthfull body, wit and soule, bewayle with me my sensess, for you haue had your pase and pleasure as well as I. Oh enue and distaine, how haue you crept both at once into me, and now for your sakes I must suffer all these tormentes? Oh whither is pite and mercy fled? Upon what occasion hath heauen repayed me with this reward by sufferance to suffer me to perish? Wherefore was I created a man? The punishment that I see prepared for me of my selfe now must I suffer. Oh misera-ble wretch, there is nothing in this world to shew me comfort; then woe is me, what helpech my wayling.

Another complaint of Doctor Faustus. Chap.60.

Oh poore, wofull and weary wretch: oh sorowfull soule of Faustus, now art thou in the number of the damned, for now must I waite for unmeasurable pynes of death, yea far more lamentable than ever yet any creature hath suffered. Ah sensless, willful & desperate forgetfulness! O cursed and vnsalable lise! O blinde and carelesse wretch, that so hast abused thy body, sence and soule! O foolish pleasure, into what a weary labyrinth hast thou brought mee, blinding minde eyen to the clearest day! Ah weake heart! O troubled soule, where is become thy knowledge to comfort thee? O pitfull, wearinesse! O desperte hope, now shall I never more be thought vpon! O, care vpon carefullnesse, and sorories on heapes: Ah grievous paynes that pearece my panting heart, whom is there now that can deliner me? O woulde God that I knew where to hide me, or into what place to creepe or slie. Ah, woe, woe is me, be where I will, yet am I taken. Herelijch poore wolti

Faustus

Faustus was so sorrowfully troubled, that he could not speake or breake his mynde any further. How Doctor Faustus bewayled to thinke on Hell, and of the miserable paynes therein prouided for him.

Now thou Faustus, damned wretch, howe happy were thou if as an unreasonable beast thou myghtest die without soule, so shouldest thou not seele any more doubtes? But nowe the diuell will take thee away both body and soule, and set thee in an unspeakable place of darkenesse: for althoough others soules haue rest and peace, yet I poore damned wretch must suffer all manner of filthy stench, paines, colde, hunger, thirst, heate, freezing, burning, hissing, gnashing, and all the wrath and curse of God, yea all the creatures that God hath created are enemys to mee. And now too late I remember that my Spytit Mephostophiles did once tell mee, there was a great difference amongst the damned; for the greater the flame, the greater the torment: for as the iwyges of the tree make greater flame than the trunke therof, and yee the trunke continuallie longer in burning; even so the more that a man is rooted in sinne, the greater is his punishment. Ah thou perpetuall damned wretch, now art thou throwne into the everlasting fiery lake that never shall be quenched, there must I dwell in all manner of wayling, sorrow, misery, payne, torment, griefe, howling, siging, sobbing, blubbering, running of eies, stinking at nose, gnashing of teeth, feare to the eares, horrour to the conscience, and shaking both of hand and foote. Ah that I coulde carry the heauens on my shouulders, so that there were time at last to quite me of this everlasting damnation! Oh who can deliuer me out of these fearful tormenting flames, of which I see prepared for me? Wher there is no helpe, nor any man that can deliuer me, nor any wayling of sins can help me, neither is there rest to be found for me day nor night. Ah wo is me, for there is no helpe for me, no sheld, no vespence no comfort. Where is my hold? knowledge dare I not trust; and for a shule to God warbs that haue I not, for I shame to speake vnto him: if I doo, no answere shall be made me, but hee will hide his face from me, to the end that I shoulde not beholde the ioyes of the choson. What meane I then to complaine where no helpe is? No, I know no hope resteth in my groanings. I haue desired that it shoulde bee so, and God hath sayd Amen to my miswolings: for now I must haue shame to comforst me in my calamities.

Here followeth the miserable and lamentable ende of Doctor Faustus; by the which all Christians may take an example and warning.

Chap. 62. *Item dij. in s. 11. fol. 12. v. 1. 1590. 1. 1590.*

In the 24. yeare Doctor Faustus his tyme being come, his Spytre appeared unto him, giuing him his wytting againe, and commaunding him to make preparation, for that the diuel would fetch him agaynst a certayne tyme appoynted. D. Faustus mourned and slyghed wonderfull y, and never went to bed, nor slepte wytke for sorrow. Wherfore his Spytre appeareth againe, comsoyng him, and saying: *My Faustus, be not thou so cowardly minded; for although that thou lossest thy body, it is not long unto the day of Judgement, and thou must die at the last; although thou liue many thousand yeres. The Turke, the Jewes, & many an vnchristian Emperour, are in the same condynnation: wherefore (my Faustus) be of good courage, and be not discomforited, for the diuel hath promised that thou shal not be in paines as the rest of the damned are.* This and such like comforthe he gaue him, but he wolde haue false, and agaynst the saying of the holy Scriptures. Yet Doctor Faustus that had none other expectation but to pay his debtes with his owne skinne, wenc on the same day that his Spytre sayd the diuel would fetch him, unto his trusty and dearest beloued brethren and compaonians, as Masters, and Batchelers of Arte, and other Studentis moxe the which had ofteyn visited him at his haunce in merriment: these he entreated that they woulde walke into the Village called Rimlich, halfe a mile from Wittenberg, and that they woulde there take with him for their repaile part of a small banquet, the which they all agreed vnto: so they wenc together, and there helde their dinner in a most sumptuous maner. Doctor Faustus with them (wittembly) was merry, but not from the heare: wherfore he requested them that they woulde also take part of his rude supper: the which they agreed vnto: for (quoth hee) I must tell you what is the Vtterers due: and when they sleepen (for drinke was in their heads) then Doctor Faustus payed and discharged the shot, and bound the students and the Masters to goe with him into another roome, for he had many wamerfull matters to tell them: and when they were entred the roome as he requested, Doctor Faustus sayd vnto them, as hereafter followeth.

An Oration of Faustus to the Students. Chap. 63.

MY trusty and welbeloved friends, the cause why I haue intreated you into this place is this: Forasmuch as you haue knowne me this many yeares, in what maner of life I haue liued, practising al maner of contumacies and wicked exercises, the which I haue obtained through the helpe of the diuell, into whose diuellish fellowship they haue brought me, the which vse the like Arte and practise, vrged by the detestable provocation of my flesh, my slyle necked and rebellious will, with my slylly infernall thoughts, the which were euer before me, prickynge mee forward so earnestly, that I must perforce haue the consent of the diuell to abyde me in my deuises. And to the end I might the better bring my purpose to passe, to haue the Diuels ayd and furtherance, whiche I never haue wanted in mine actions, I haue promised vnto him at the ente and accomplishing of 24. yeares, both body and soule, to vse therewith at his pleasure: and this day, this daye I haue by those 24. yeares are fully expired, for night beginning my boore glaunc is at an end, the direfull finishing whereof I carefully expect: for out of all doubt this night hee will fetch mee, to whome I haue gauen my selfe in recompence of his seruice, both body and soule; and swiche constrained writhings with my proper blood. Now haue I alleled you my welbeloved Lords, friends, brethren, and fellowes, before that fatal houre to take my friendly farewell, to the end that my departing may not hereafter be hidden from you, beseeching you herewich courteous, and louing Lords and brethren, not to take in euil part any thing done by mee, but with friendly commendations to salute all my friends and companions wheresoever: desiring both you and them, if euer I haue trespassed against your minds in any thing, that you woulb all heartily forgiue me: and as for these lewd practises the which this full 24. yeares I haue followed, you shall hereafter finde them in writing: and I beseech you see this my lamentable ende to the residue of your liues bee a sufficiene warning, that you haue God alwayes before your eyes, prayng vnto him that he woulb euer defend you from the temptation of the diuell, and all his false deceiptions, not falling altogether from God, as I wretched and vngloriously damned creature haue done, hauing denied and desyred Baptisme, the sacraments of Chistis body, God himselfe, all heauenly powers, and earthly men, yea, I haue denied such a God, that desirthe not to haue one lost. Neithere let the

euill fellowship of wicked companions mislead you as it hath done me: visit earnestly and oft the Church, warre and strive continually agaynst the Diuell with a good and kevfast beliefe on God, and Jesus Christ, and use your vocation in holines. Lastly, to knyfe by my troubled Oration, this is my friendly request, that you would to rest, & let nothing trouble you: also if you chance to heare any noise, or rumbling about the house, be not therwith afrayd, for there shal no euil happen unto you: also I pray you arise not out of your beds. But aboue all things I instructe you, if you hereafter finde my dead carkasse, conuay it unto the earth, for I bye both a good and bad Christian, a good Christian, for that I am heartely sorry, and in my heart alwayes praye for mercy, that my soule may be deliuered: a bad Christian, for that I know the Diuell will haue my boode, and that would I willingly glorie him so that he would leau my soule in quiet: wherefore I pray you that you would deare to bed, and so I wish you a quiet night, which unto me notwithstanding will be horible and scarefull.

This Oration or declaration was made by Doctor Faustus, & that with a hearte and resolute minde, to the ende hee might not discouer them: but the Students wondered greatly therat, that he was so blinde, for knauery, coniuration, and such like foolish things, to glorie his body and soule unto the diuell: for they loued him entierly, and never suspecket any such thing before he had opened his minde to them: wherefore one of th^e sayd unto him; ah, friend Faustus, what haue you done to conceale this matter so long from vs, we would by the help of good Divines, and the grace of God, haue brought you out of this net, and haue borne you out of the bondage and chaynes ofathan, whereas nowe we feare it is too late, to the vetter rutne of your body and soule? Doctor Faustus answered, I durst never doo it, although I often minded, to sette my selfe unto godly people, to desire counsell and helpe, as once mine olde neighbour counsalled mee, that I shoulde follow his learning, and leau all my coniurations, yet when I was minded to aymen, and to followe that good mans counsell, then came the Diuell and would haue had me away, as this nigh he is like to doe, and sayd so soone as I turned againe to God, hee would dispatch mee altogether. Thus, euene thus, (good Gentlemen, and my deare friends) was I inthrallled in that Satanicall band, all good desires drownyd, all pietie banished, al purpose of amitidmēt utterly exiled, by the tyranous threatnings of my deadly enemy. But when the Students heard his words, they gaue him counsall to doo naught else but call vpon God, desiring

him for the loue of his sweete Sonne Iesu Christes sake, to haue mercy vpon him, teaching him this forme of prayer: O God bee merci-
full vnto me, poore and miserable sinner, and enter not into iudgemente
with me, for no flesh is able to stand before thee. Although, O Lord, I
must leaue my sinfull body vnto the Diuell, being by him deluded, yet
thou in mercy mayest preserue my soule.

This they repeated vnto him, yet it could take no holde, but euen
as Caine he also said his sinnes were greater than God was able to for-
glue; for all his thought was on his writing, he meant he had made it
too filthy in writing it with his owne blood. The Students & the other
that were there, when they had prayed for him, they wept, and so went
forth, but Faustus taryed in the hall: and when the Gentlemen were
laid in bed, none of them could sleepe, for that they attayned to heare
if they myght be priuy of his ende. It happened betweene twelue and one
a clocke at midnighe, thare blewe a mighty stroake of winde against the
house, as though it wold haue blowne the foundation therof out of his
place. Whereupon the Students began to feare, and got out of their beds,
comforting one another, but they woulde not stirre out of the chamber:
and the Hell of the house ran out of doores, thinking the house wold
fall. The Students lay neare vnto that hall wherein Doctor Faustus
lay, and they heard a mighty noyse and hissing: as if the hall had beeene
full of Snakes and Adders: with that the hall doore flew open wherein
Doctor Faustus was, then he began to cri for helpe, saying: murther,
murther, but it came sooth with halle a voyce hollowly: shortly af-
ter they heard him no more. But when it was day, the Students that
had taken no rest that nylge, a rose and went into the hall in the which
they left Doctor Faustus, where notwithstanding they found no Faustus,
but all the hall lay besprinkled with blood, his hatnes cleaving to the
wall: for the Diuell had beaten him from one wall against another, in
in one corner lay his eyes, in another his teetb; a pitefull and fearefull
sight to beholde. Then began the Students to bewayle and weape for
him, and sought for his body in many places: lastly they came into the
yarde where they found his boode lying on the boord dung, most mon-
strously forme, and fearefull to beholde, for his head and all his limbes
were dash't in peeces.

The fornamed Students and Masters that were at his death, haue
abstayned somuch, that they buried him in the Village where he was so
grieuously tormentid. After the which, they returned to Wittenberg, &
comming into the house of Faustus, they found þ seruant of Faustus very

sat, unto whom they opened all the mat' er, who tooke it exceeding he-
use. There found they also this history of Doctor Faustus noted, and
of him written as is before declared, all saue onely his ende, the which
was after by the students thereto annexed: further, what his seruanc
had used thereof, was made in another booke. And you haue heard
that he held by him in his life the Spirit of sayre Helena, the which had
by him one sonne, the which he named Iustus Faustus, even the same day
of his death they banished away, both mother and sonne. The house
before was so darke, that scarce any body could abide therein. The
same night Doctor Faustus appeared unto his servant Ituely, and shew-
ed unto him many secret thinges the which hee had done and hidden in
his life time. Likewise there were certaine which saw Doctor Faustus
looke out of the window by night as they passed by the house.

And thus ended the whole history of Doctor Faustus his confusati-
on, and other actes that he did in his life; out of the which example e-
very Christian may leare, but chiefly the stiffe-necked and high minded:
so may thereby leare to feare God, and to be carefull of their vocation,
and to be at deslance with all diuelish workes, as God hath most prei-
ly forbidden, to the end we should not invite the viuell as a guest, nor
giv him place as that wicked Faustus hath done: for here we haue a
fearefull example of his willing, promise, and end, that we may reme-
ber him: that we goo not astray, but take God alwaies by sygour cies,
to call alone by you him, and to honour him. All the dayes of our life, with
heart and hearty prayer, and with al our strenght and stoule to glorie,
rise his holy name, despising the Diuell and all his wroghts, : 4.6
to the end we may remayne with him, and all his
glorie.

1. Jesu Ioy: Amen. Amen, that wch I buto eue
in, and bryg Christian heart, and Gods name to. Amen: I bryg
I bryg hem blythe to bee glorified. Amen. Amen, and yel come to me
soul, and I will bryg yow to hevyn, and bryg yow to hevyn, and I will bryg yow to hevyn,
and I will bryg yow to hevyn, and I will bryg yow to hevyn, and I will bryg yow to hevyn,

FINIS.

6. **OGBA** **Hero**

Here followeth the contents

of this Booke.

The parentage and birth of Doctor Faustus.

Page 1

How Doctor Faustus began to practise in his Diuelish arte, and how he coniur'd the diuell, making him to appeare and to meet him on the morrow at his owne house. 2

The conference of Doctor Faustus with the Spirit Mephophilis on the next morning at his owne house. 4

The second time of the Spirits appearing to Faustus in his house, and of their parley. 5

The third parley betweene Doctor Faustus, and Mephophilis, about a conclusion. 6

How Doctor Faustus set his blood in a Saucer on the wanne ashes and wrote. 7

How Mephophilis came for his writing, and in what manner he appeared, and his sightes he shewed him, and how he caused him to keep a copie of his owne writing. 8

The manner how Faustus proceeded with his damnable life, and of the diligent seruice that Mephophilis vsed towards him. 9

How Doctor Faustus would haue maried, and how the diuel had almoſt killed him for it. 10

Questions put foorth by Doctor Faustus vnto his Spirit Mephophilis. 11

How Doctor Faustus dreamed that he had ſcene hell in his ſleepe, and how he questioned with the Spirit of matters concerning Hell, with the Spirits anſwre. 12

The ſecond question put foorth by Doctor Faustus to his Spirit, What Kingdomeſ there were in Hell, how many, and what were the tulerſ names. 13

Another question put forth by Doctor Faustus to his Spirit concerning his Lord Lucifer, with the ſortow that Faustus ſell aftewardeſ into ibid.

Another diſputation betwixt Doctor Faustus and his Spirit of the power of the diuell, and of his enuie to mankinde. 14

Doctor Faustus desired againe of his Spirit to know the ſecrets & paines of Hell, and whether thofe damned diuels and their company

might ever come into the favour of God a payne, or not. 16
Another question put soorth by Doctor Faustus to his Spirit Mephisto-
philes of his owne estate. 17 19 186
The second part of Doctor Faustus his life, & practises vntill his end. 22
A question put forth by Doctor Faustus to his Spirit, concerning Astro-
nomie. 23
How Doctor Faustus fell into despaire with himselfe: for hauing put
forth a question vnto his Spirit, they fell at variance, whereupon the
whole tout of Diuels appeared vnto him, threatening him sharply. 23
How Doctor Faustus desired to see Hell, and of the maner how hee was
ysed therein. 26
How Doctor Faustus was carried into the ayre vp to the heauen to see
the world, and how the Skie and Planets ruled: after the which hee
wrote a letter to his friend of the same to Lyptzg, howe hee went a-
bout the world in eight dayes. 29
How Doctor Faustus, made his iourney through the principall and most
famous lands in the world. 33
How Faustus had a sight of Paradise. 45
Of a certayne Comet that appeared in Germany, and how Doctor Fau-
stus was desired by certaine friends of his to know the meaning ther-
of: ch. 14. l. 1. 46
A question put soorth to Doctor Faustus, concerning the Starres. 47
How Faustus was asked a question concerning the Spirites that vexe
men. 48
How Doctor Faustus was asked a question concerning the Starres that
fall from Heauen. 49
How Faustus was asked a question concerning thunder. 49
The third part, how the Emperour Carolus quintus requested of Fau-
stus to see some of his cunning, wheteunto he agreed. ibid.
How Doctor Faustus in the sight of the Emperour coniured a payre of
Hartes hornes vpon a Knights head that leapt out of a casement. 53
How the Knight sought to be revenged of Faustus. 52
A incry conceit of Faustus with three young Dukes. ibid.
How Faustus borrowed money of a Jewe. 54
How Faustus deceipted an Horse-courser. 56
How Doctor Faustus eate a lode of Hay. ibid.
How Faustus played a iest with twelve Students. 57
How Faustus scrued the drunken Clownes. ibid.
How

How Faustus played a mery conceit with the Duke of Anholt.	ibid.
How he made a Castle in the presence of the Duke of Anholt.	59
How they robbed the Bishop of Saltzburgh his Cellar.	60
How Faustus kept his shrouetide.	61
Faustus his feast to his friends on the Ashwednesday.	62
How the next day he was feasted of his friendes.	63
How he shewed his friends the fayre Helena of Greece.	64
How Faustus coniured away the foure wheeles of a Clowns waggon.	65
How he deceived the fourie Juglers.	66
How an old neighbour of Faustus gaue him counsaile to amend his lise.	67
How Faustus wrote againe the second time, with his owne blood, and gave it to the Diuel.	69
How he made a mariage betwixt two Louers.	70
Of his rare flowers at Christmas in his Garden.	71
How he gathered together a great armie of men.	ibid.
How he gat for himselfe seuen fayre Ladies.	72
How he found treasure in the 22. yare of his time.	73
How he made fayre Helena his Paramour.	ibid.
How he made his Will.	74
His talke with his seruant.	ibid.
Fiue complaints of Doctor Faustus before his end.	75,76,77.
His miserable ende, with his Oration to his friends.	78,79.

FINIS.

